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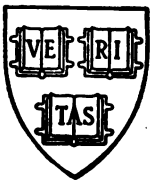

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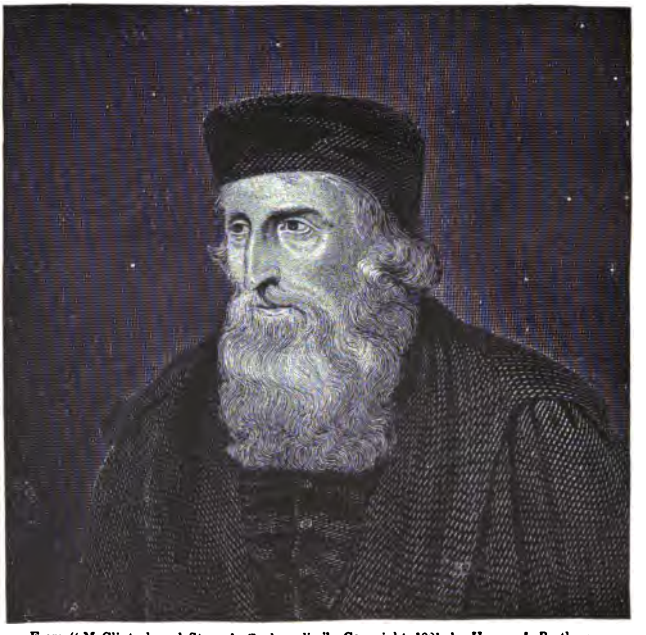

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JOHN WYCLIFFE.

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Wycliffe Lectures

THE BIBLE

IN

THE WORLD'S EDUCATION

BY

HENRY WHITE WARREN, S.T.D.

One of the Bishops of the Methodist Episcopal Church, Author of "Recreations in Astronomy," etc.

NEW YORK: HUNT & EATON
CINCINNATI: CRANSTON & CURTS
1898.

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TO

E. I. W.,

OF ALL LOVERS OF THE WHOLE BIBLE

KNOWN TO ME

THE DEAREST AND BEST.

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THE WYCLIFFE FOUNDATION

For Teaching the English Bible to the Students of the University of Denver.

To the Trustees of the Colorado Seminary and the University of Denver:

LADIES AND GENTLEMEN: We are signally honored by being made the custodians and managers of the funds and opportunities of an important institution for giving the coming generation the greatest intellectual and moral development.

I have felt that our honors and opportunities could not be multiplied without our responsibilities being increased. Anxious to meet my own, I have asked how I could best extend the usefulness of the University of Denver.

Fortunately there is one book that is the oldest history, the best known classic, the deepest philosophy, an ideal excellence of poetry and rhetoric, the embodiment of our American constitutional law, the foundation of good morals, whose words are still spirit and still alive with the

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authority of Him who spake as never man spake, a blessedness to nations and power of eternal life to individuals.

I count myself most happy to be able to begin the endowment of a professorship for teaching all the students of the University, in all the coming years, the varied excellence and perpetual power of the English Bible.

I can think of no investment of the money I am able to give more likely to yield abundant increase than the purchase of lots in University Park. I therefore ask permission to buy of the University, at the regular rates, twenty-two lots, which I will immediately deed to the trustees of the Colorado Seminary, to be a part of the assets and means of usefulness of the Iliff School of Theology, for the purpose, as Mr. Gladstone says, "of bringing the human mind into contact with divine revelation as the only hope of the world."

I also ask, as a great privilege, that the money paid for the lots may be used to immediately begin the erection of the Home for Young Women in connection with the rising walls of University Hall at the Park.

[Signed.] H. W. WARREN.

DENVER, *April* 16, 1891.

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This offer was accepted by the adoption of the following resolutions:

Whereas, The University of Denver is the child of the Church; praying men and women laid its foundation in the name of Christ, and upon this foundation the superstructure is being built; Jesus Christ is the model of teachers and the pattern of students; the word of God is the final authority in all matters of faith and practice.

Whereas, Bishop Henry White Warren, D.D., has to-night added to his many and distinguished services to the University by this gift of $6,300 which begins the endowment of the professorship of the English Bible, which will secure instruction in the noblest literature known to mankind; which will lead to a riper acquaintance with the supreme classic, in poem and parable, in prophecy and in proverb, in history and in law, in morals and philosophy, and will give the study of the divine book its true place in the course of liberal culture; therefore,

Resolved, That we accept this gift with sincere and hearty gratitude to God, who has given his word and inspired the hearts of his children; and with profoundest thanks to Bishop Warren for this wise and munificent offering to the cause of Christian education; and,

Resolved, That we agree to fully comply with all the conditions attaching to the Bishop's proposition.

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PROPYLÆUM.

HAVING GOOD, GIVE.

In the wilds of Alaska I found a man who had some very valuable specimens of gold ore. The original quartz had been disintegrated away and left the pure gold lying like threads of solidified sunset. No poet could ever fitly sing the praises of such golden hair; no painter ever represent by his art its ideal beauty and worth. The priceless mine that yielded these fair treasures could not be found by any other man, and the drunken sloth of the prospector could not be stirred to reveal his secret. How gladly would you and I stand before such a treasure-cave and utter the talismanic "Open Sesame" and explore its glittering wonders.

In all parts of the earth we have found gems of thought, pearls of expression, wisdom beyond all price, so valuable that no mention shall be made of coral or of pearls, for the price of such wisdom is above rubies. Men have held their little fragments of it to be dearer than life itself. Has any drunken sloth or savage dog-in-the-mangerism kept

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this treasure from man? No, a thousand times no. Men have tried to spread the news, they have died to carry specimens—nay, the whole mine itself—into every land under the whole heaven, they have cried, "Come and buy, without money and without price. There is enough for all, enough for each, enough for evermore."

I am here to ask these students of everything historic, everything ideal, everything beautiful, to help me explore this mine.

The joy that I have set before me in this work is superb. I take into my heart this noble company of youth for all it is. It is dowered with agile grace, flushed with delicate beauty, alert in every faculty, avaricious of knowledge, keenly perceptive of truth, a perpetual fountain of affection and joy. Blessings on you for the rapture you bring into the world.

I also take you for what you are to be, not only for this flowering springtime, but for the summer and the harvest of the years, and beyond years to come. The seeds dropped here shall yield a hundredfold. Give me your hands, give me your hearts, and let me go with you to the richest treasure our old earth ever knew and help you take your utmost fill.

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THE ENGLISH BIBLE:

FIRST ANNUAL COURSE OF LECTURES

ON

THE WYCLIFFE FOUNDATION.

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I.

THE BIBLE: WHY WRITTEN: A GENERAL VIEW.

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SYLLABUS.

I. SUBJECT—THE BIBLE: WHY WRITTEN.

Never so Popular as Now:

178,142,758 copies distributed by two societies in eighty-six years. Never so studied as now.

It is Self-authenticating:

Never before so effective on lives.

It is History with Motives Laid Bare—the Power Behind Thrones Made Evident:

Human history in four words: Union, Disunion, Reconstruction, Reunion.

It is the Record of God's Education of the Race:

Material to be trained: Prime. Tried under one rule: Failed.

What is Attempted for Recovery:

Revelation of ONE God—Men in his image. Man made for dominion. Abraham called as being susceptible of culture; trained in faith and obedience. Results not for himself alone, for all families.

College Curricula of the Race Continued in the Twelve Patriarchs:

Egypt a schoolhouse; the Law a schoolmaster. Lessons: All power in in God; holiness; destructiveness of sin. Law an imperious necessity.

Prophets an Unmuzzled Free Press without Newspapers:

Result: Piety that writes a manual of devotion that our poets cannot equal. Psalms inspired.

Daily Life Related to Spiritual Things: Golden Age ahead.

But Especially was the Bible written to Outline, Prophesy, and Bring Into this World a Perfect Character, giving Infinite Help to Man.

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I.

THE BIBLE: WHY WRITTEN: A GENERAL VIEW.

THIS is the book for the elucidation of which this professorship is endowed. It is a very popular book. It is most vitally believed in, or men would not consecrate their property for its teaching and their lives to its dissemination.

Some of it is over three thousand years old. Yet it was never so popular as now. The British and Foreign Bible Society distributed in the first seventy-six years of its existence 88,168,419 volumes, an average of 8,800,000 for each ten years; but in the last ten years 35,760,627 volumes, nearly three and a half times as many. The American Bible Society in its first sixty-five years distributed 38,882,811, but in the last ten years 15,350,901; that is, in each of the last ten years two and a half times as many as were distributed per year in the previous years.

It is in the recollection of us all that three million copies of the Revised Version of the New Testament were called for in a few days. These are the most stupendous literary facts in existence.

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Remember this is the close of the nineteenth century, and these societies are in the midst of the most cultured people, and also that they represent but a small fraction of the publication of this book. The best minds of the most developed and educated races on earth are most interested in this book. Ten million volumes drop from the press every year in Germany. A majority of them are caused by the Bible. That is, the Bible is more important and productive of more thought than anything else. Von Moltke, the great embodiment of intellectual plans and executive force, said the Bible had more influence over his mind than any other book. And the venerable premier of England, always and easily premier, whether in office or not, applies his most matured mind to writing a book called *The Impregnable Rock of Holy Scripture.* Such testimonies could be multiplied without limit. Renan, by no means a champion of orthodoxy, says: "The whole world —we except India, China, Japan, and tribes altogether savage—has adopted the Semitic religion." That religion, which the whole world, including the exceptions mentioned, is hastening to adopt, is contained in the Bible. A layman, professor in Harvard College, has said: "It is not too much to say that the books of the Old and New Testament

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have exerted more influence, whether for weal or woe, on the course of human affairs among civilized nations than all other books put together." Stupendous assertion. He whose education omits such a factor in the world's progress is not liberally educated.

This book was never so studied as now. Commentaries, lesson helps, maps, lectures literally pour out from the press by the million a week. Papers and books exclusively for its elucidation have a circulation that no merely literary or scientific publication can approximate. Great assemblies gather in all parts of the country for the training of men and women eager to learn for themselves, and gratuitously teach the Bible to others. And millions of young people gather every week to learn its sacred precepts. He who does not know and appreciate these signs of the times is leaving all the plus signs out of his algebra of life. This is not a book of such mean range as to be soon exhausted. For an able man to give his whole life to any one other book would bring about a dwindling of soul and wasting of powers. But hear one of the most influential men of our age, one who has spoken to more men every year than all scientific and literary lecturers put together, give his experience of the growing richness of this mine

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of thought. I refer to Charles H. Spurgeon, just returned to heaven:

"After preaching the Gospel for forty years, and after printing the sermons I have preached for more than six and thirty years, reaching now to the number of twenty-two hundred, in weekly succession, I am fairly entitled to speak about the fullness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep closely to the text of the sacred volume. There can be no difficulty as to finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice us to skirt the shores of this great continent of light. In the forty years of my own ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it. The word is, like its Author, infinite, immeasurable, without end. If you were ordained to be a preacher throughout eternity you would have before you a theme equal to everlasting demands."

In this single country there are ninety-five thousand men of Spurgeon's profession whose sole duty and pleasure in life it is to study, understand, and teach others the inexhaustible wealth of this book.

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And they are powerful as they cling closely to the word. The preachers who set out with, or acquire afterward, a gorgeousness of rhetoric, a soundness of reasoning, an aurora borealis of fancy, a fire of patriotism, a depth of philosophy, a reality of genius, but who are not irradiated, pervaded, and vivified by the spirit of this word, fail to be the greatest teachers. Their audiences fall off unless constantly renewed with new material, and their own work is a rope of sand that goes to pieces on the shores of time when the storms of life roll in most heavily. Theodore Parker had the greatest advantages ever vouchsafed to man — personal magnetism, eloquence, Boston Music Hall, the great organ, and an age travailing with the greatest birth of time, emancipation; but he left no organization so instinct with life that it could perpetuate his life-work. William R. Alger and Felix Adler were only imitators of a fizzle. But an organization built up on the Bible has a more than granite permanence. Beecher, in the days of his greatest power, was always closest to the Bible. To it, and not to any fallible men, does the organization owe its continued and vigorous life of to-day.

On the first page of this book, away back before sun and moon and stars, it says: "In the be-

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ginning God created." On its eleventh hundredth page, away beyond the end of this world, it says: "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Does it contain all that transpired between? It claims to contain the vitally important things, the real epochs of history. It claims to be drawn from sources of wisdom that are infinite and infallible; to have foresight that makes a thousand years as one day, and power that taketh up the isles as a little thing, that weighs the hills in scales and the mountains in the balance.

It is a book that has a marvelous self-authenticating power. It says whosoever shall do his will shall know in himself the doctrines taught. It inaugurates the Baconian way to knowledge, through experiment, sixteen centuries before Bacon ever thought of it. It authenticates itself in such a clear, tangible, and forceful way that growing millions of people find the doctrines taught dearer than life. They will go singing to the stake or exulting to the lion's den rather than give up the precious doctrines learned.

Its doctrines never before spread with anything like the rapidity they have to-day. In this intellectual United States, besides one hundred and thirty thousand Church members who died in the

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year 1890, drafted out of the Church militant to recruit the Church triumphant, one million and ninety thousand accepted in heart and life this book as their supreme guide for this life and all their lives to come. And its mastery over the intelligent men who accepted it with all the heart is such that they built twenty-eight hundred new houses in the United States last year for reading and teaching the book, and gave millions of dollars to send it to the uttermost parts of the earth. Nobody will ever build any temple for science unless he is first imbued with the spirit of this book.

Turn to the book itself. It is easy to see what it is. It is human history with the flesh off so that we can see motives, hidden powers, souls, and Soul of all things. It is human history in four words—union, disunion, reconstruction, reunion. It is, first, the union designed between man and God, in heredity, companionship, helpfulness, and destiny. Then it is disunion when man broke out into disobedience of law and therefore had all its energies potent to bless necessarily perverted to restraint. Then it is a record of God's efforts through millennia at reconstruction of man's lost powers and unities. It is, finally, reunion perfected, illustrated in the God-man walking the earth, showing the etiquette of heaven and the

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possibilities of man reunited to God. It was Lessing who first defined the Bible as the record of the divine education of the race. Looked at in this way perplexities vanish, and all becomes clear as light itself. We do not take a microscope to study in it statistics, geology, and a hundred other of our ologies all right in themselves, but we come open-eyed and open-hearted to ask, Does it teach salvation? The heavens are the open book of astronomy, the earth of geology. But the Bible is the open book of salvation from sin. And there is an infallible teacher of the book.

What was the process of this education? What the ideas imparted? What the pranks, capers, resistances, flunks, smashes, escapades, and truancies of the pupils? What the utter failures of the good Father to educate some bad boys? And the only partial results of efforts to educate some good boys? Let it all be frankly told. Rugby is not to be condemned because Tom Brown stole away to go fishing, nor because he got into fights and had black eyes that were not laid down in the curriculum. All that is owing to the material to be educated, not to the system of education. You will find all these murders, lies, adulteries, etc., set down in the account of the education of our race; and while it is far from complimentary to

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us it is highly complimentary to the teacher both in plan, patient loving spirit, and result.

First, then, what is the material to be educated? Prime. Good in heredity, children of God, princes, pure, innocent, made in the image and likeness of the Infinite with dominion over all things waiting for them as soon as they were sufficiently developed to manage it. The Prince of Wales, either in the matter of ancestral stock or extent of dominion never began to have such an auspicious start.

But man at the cradle of the race must be trained primarily in character, secondarily in knowledge. How was it attempted? By self-restraint giving will-power. For this self-restraint a single rule is made touching his appetites; a certain kind of fruit is forbidden. Rules are necessary in school, necessary in our life-college, necessary in the university of the next life. Do not touch fire. Do not fall off a precipice. Come in out of the storm. Do not eat poisonous berries. In all things, always, everywhere observe the conditions of best existence. Man's first trial was under a single rule only. He broke that. They do yet sometimes, for the will must be free. Natural results followed, shame, deterioration of character and surroundings. The body, appetite, passion, was regnant. The

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spirit was subject. For the mastery of passions there is nothing like hard work. So let the earth bring forth thistles and thorns, and let man's estate be one of labor.

How can words express, or even thought conceive, this dread catastrophe? Herein are involved not only those fierce violences that would destroy society and must be restrained by human laws of a repressive character, even to the extent of judicially killing offenders for the general safety, but also a sundering from God, and a personal degeneracy that well-nigh takes all light out of the sky and hope out of the heart for long and dolorous ages. But let it be remembered that sin was a foreign element, a deviation from the order of nature, a defiance of the conditions of best existence. It is a fall of man immeasurably disastrous.

Now what is attempted for recovery? First in the Bible is the creation hymn set to such music that it would sing itself in rhythmic numbers in the speech of succeeding ages. What did it teach? First, that there was a God who was the source of all things. The revelation gave at once and at first the highest truth of all philosophy, namely, that this world of matter did not come of itself, was not a whirl of chance, not an evolution from below upward, but rather that it was from above down-

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ward. Nature is a projection from previous existence and actuality and laws, and if one may only get at spiritual laws he may easily get the cue for understanding material laws. Anyone who truly looks at material nature will look not at the things that are seen, but at the things that are not seen. O, had men accepted the first syllable of revelation, "In the beginning God—" they would have been saved floundering in limbo for thousands of years.

This revelation not only told that there was a God, but fixed the fact that there was only one God. I know nothing that could be more helpful to man. He was fallen, and his contracted mind was too small to rise to such lofty thought. He was sure to worship some fragment of a god. The grand conception of one God has been broken into millions of shining shards by the men belittled by sin. If there be gods many, they must differ, some less powerful and less good than others, and the less good the man is the less good the gods he prefers. Hence every pet lust is deified and so adored that even man's worship is his farther ruin. But wherever the majestic syllables of that first creation hymn were sung man is called back to the broadest generalization of mind and the highest conception of thought. One God made and rules the earth.

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Recent science, with eyes wide open from awe, discovers broader and broader laws in the world, till it dares the enormous leap that all matter may be one substance and all phenomena referable to a few, if not to one law. During all these ages the great divine assertion of one cause has been waiting recognition in the book divine.

Secondly, He taught that he made the world for men. How good for the poor wretch who is the recipient only of the slings and arrows of outrageous fortune, the kicks and cuffs of more outrageous men, to remember that he was made for dominion of all things, and that his Father's tender care is trying to lead him back to excellence and power.

The leading is not very successful at first. It sometimes occurs that the young man and the young race will sow their wild oats, wisdom will not be taken by parental indorsement. The folly must be experienced. Experience teaches a dear school, but some are such fools that they will learn in no other.

The human race proved to be a kind of Jukes family, with lust and murder running riot, till in about sixteen hundred years the earth was filled with violence, till all flesh had corrupted its way upon the earth, till every imagination of the heart of man was evil continually. The only way to save

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the fairly good family of Noah was to wash the unclean earth with a deluge and begin again. Young people who have never brought up any children may think they could have done better. But if they could there are millions of heathen on which such excellent ability should be tried at once.

Four hundred years after the deluge came the call of Abraham. This seems like a brief statement of two thousand years' work. But at no time was the divine solicitude relaxed or the divine effort abated. God personally met the first murderer face to face. There was no cool evening of any day that the good Father did not try to meet his wayward children. The system of sacrifice was inaugurated and perpetuated. The Messianic hope brightened along the darkening pathway of man, and there were kings and priests of the most high God, like Melchizedek, appointed we know not how often. It is at the condensed perspective of six thousand years we are looking.

The call of Abraham was the call of the only man found susceptible of the peculiar divine culture he received. God would have been glad to have called a thousand such men. By some converging lines of excellence, by natural selection since Peleg four generations back, there was born to Terah in the land of Ur of the Chaldees a

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child who had aptitudes and faculties and will to know and obey God. After centuries of ugliness the human aloe had burst into gorgeous flower. God took immediate advantage of it and began an education of Abraham that lasted a hundred years, and in his children for thousands.

Let us remember this was not the only effort or success. There was Enoch, who walked so closely with God that death, the penalty of sin, was remitted in his case, and he was not, for God took him. That was a success so great that it has not been achieved in our day at all.

Abraham's education was a training in faith in God and obedience to his will. The lessons were very hard, the success sublime. The first lesson was this command: "Get thee out of thy country and from thy kindred and from thy father's house." It was a sacrifice of every earthly good, means of support, prospective sheikship, and going into exile, a complete surrender to God. It was a question of finding some one who would let God come into his life as guide, friend, and helper, and who would begin a lineage with which God could once more work. He was far from perfect at first. He went where God did not direct him. His old propensity of self-guidance got him into trouble where he tried to lie his way out, and God had to come to

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his aid; but as the century went by he improved till God could say to him at length: "Now, Abraham, walk before me and be thou perfect." Abraham's seed was divinely delayed till his fires of youth had burned out, till the wisdom of age had come, until his divine education was complete. He had come to ability to command his children, not only while he lived, but in the generations after him, before he had any given him.

It is to be observed that these favors were not for any individual use and exaltation, but from the first it was declared that these gifts were for all mankind. "In him shall all the families of the earth be blessed." That one sentence is enough to show that it was not any plan of any man, but a plan worthy of the God of all the earth. In every far-off power and help to the Jew was bound up a blessing to the Gentile of to-day. This exceptional education of one family does not prevent every possible good to every other family at the same time. Indeed, that mistaken and uncommanded flow of Abraham's blood through the bond slave Hagar was taken advantage of in the seed Ishmael to give the world a positive blessing through Mohammedanism, overturning polytheism and establishing monotheism in a vast region of the earth. That God's care of other nations was

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as lofty and unremitting as possible is seen in Melchizedek; in Job; in annihilating the ancient tribes of Canaan who had exalted the most debasing and destructive vices into virtues, and deified such lusts as brought an ineadicable leprosy into all their blood; in sending Jonah to Nineveh, Daniel to Babylon, Esther to be queen in Shushan; in putting the Old Testament into Greek in time to affect the highest Greek philosophy, etc. God cared for all nations as far as they would let him, and in all his care of the Jews he was providing for Gentiles as well.

Return to the college curriculum for the education of the race. It is not far from Abraham to the twelve patriarchs going to Egypt, and the compacting of the tribes by oppression and slavery, deliverance and separateness from other nations into a nation so firm that it could never be disintegrated by the successes, disasters, expatriations, and returns of more than three thousand years.

Having now a nation just brought out of Egypt by a strong and stretched-out arm, what could be done with it? Spite of every effort to the contrary the knowledge of the true God, the way of approach to him, and the means whereby he could make human life glorious were dwindling away in every other part of the human race. They did

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not like to retain God even in their thought, and he had to give them over to work all uncleanness with greediness.

But what could he do with this separated people? First, he could make clear his existence and omnipotent power. So the lofty pillar of glorious cloud by day and of wreathing fire by night guides. So the Red Sea divides. So the corpses of the mightiest of armies are rolled by its waves; there is no fear of further pursuit. So manna is furnished and quail, whereby they are miraculously fed. So they come to know as their clearest conception, the most certain of their knowledge, that the I Am, the one Jehovah, had real and sure existence. And by his mastery over every god of the mighty Egyptians and his mastery over the Red Sea they come to know equally well that he was the almighty God, the Creator of the ends of the earth, who would never weary.

Secondly, he revealed his holiness. Every sin must be atoned for. Only the clean and perfect beasts could be offered in sacrifice, and that only when purified by fire and offered by men especially set apart for the purpose. If any man offered strange fire he died on the spot. The smoke of daily offerings wrote upon the skies that God was holy. It was death for man or beast to touch

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Mount Sinai when God came down upon it. All shifting, shuffling, go-as-you-please, don't-care style of life must come to an end. All life worth the name must be under due conditions, and the higher the life the more exact the conditions. To be an astronomer requires more accuracy than to be a shoveler of dirt. And the spirit of a just man made perfect gladly conforms to laws that a mere astronomer cannot understand.

A table of laws was given on Sinai for all mankind, and has been preserved and spread to all parts of the earth. This decalogue was verbally inspired and inerrant.

The Mosaic system seems to have had two objects. First, to keep alive in the race the fast fading original idea of one God, and the other the fast fading idea of the heinousness and destructiveness of sin. Hence its vivid denunciations of idolatry, its cutting off of peoples who had deified the most destructive vices and lusts, and its sudden destruction of men flagrantly guilty of breaking definite commandments.

God not only revealed his existence and power, but his wisdom as well. From the first hour of sin he always kept a chain of predictions of future events before the people—to Adam there was a promise of a Redeemer; to Noah the prediction

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of a flood; to Abraham a prophecy of universal blessing for all nations through him; to Joseph that he should be delivered from prison; to Moses a definite statement that Pharaoh should let the people go. There are always plentiful predictions for the future and a plentiful fulfillment in the past. These prophets were a peculiar people. They were a kind of unmuzzled free press at the time when there were no newspapers. They invaded the privacy of kings' chambers to rebuke them for a presumption or a sin. Gentle David or murderous Ahab were sought with equal readiness, and not only sins denounced, but their own future foretold. It takes a lofty kind of man to meet Ahab in his hour of victory and say: "In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." "And the dogs shall eat Jezebel thy wife by the wall of Jezreel." It requires a peculiar kind of man to say to Belshazzar: "Thou art weighed in the balances and found wanting. Thy kingdom is divided and given to the Medes and Persians;" to cry in the great city: "Yet forty days, and Nineveh shall be overthrown." But God could always find the men. For while the education of the race did not make all good, it made some sublime. Out of the general level of the people an occa-

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sional genius shot up like a California *Sequoia Gigantea* among manzanita bushes. And this genius was in the direction of the general training, namely, religious. General literary training tends to make an Elizabethan age; general scientific training tends to make genius flower in that direction; and general religious training gives men a genius for the loftiest range of thinking and living possible to a human soul.

In this hedged in and secluded nationality there was opportunity for the cultivation of the loftiest personal piety. It is not claimed that the Jews before or after the call of Abraham were a distinctively moral people surpassing all other nations. The best opportunities do not always give us the best boys. But it is claimed they did keep alive these two ideas of one Almighty God and the exceeding sinfulness of sin, and give special opportunity for the cultivation of personal piety. In this there was a glorious success. There was personal piety enough and lofty enough to indite there in little Judea, in the very beginning of Jewish history, the manual of devotion for all the world for all subsequent ages. We are profoundly astonished that those who were just out of a most crushing and murderous slavery should voice thought so high and broad, love to God so tender

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and close, that none of our saints of the nineteenth century, and poets of our latter day culture, can write songs to surpass them. Why are we reading as the most appropriate to our loftiest worship the songs of the early Hebrews? It is not because they had more culture and poetic instinct than we, but because God breathed over their hearts and over their harps words of immortal worth.

These psalms were not made for any one race or age, but for all. In defiance of all their provincialism and their being a peculiar people, and that Jehovah was especially the God of the Jews, their temple constantly rang with assertions that he was the great King of all the earth. "O, praise the Lord, all ye heathen, praise him all ye nations." The following sentences never could have been written by an unaided Jew: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both

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alike to thee." Great old rugged John Bright says he would cheerfully rest the whole question of the inspiration of the Bible on the Psalms. And when we find that the utterance of God's universality, power, glory, and of man's praise, trust, love, sight of God in nature, and of his deep, heart-breaking penitence for sin surpass anything we can find in literature since that time, we must all say, God was in the hearts and on the lips of men who wrote these immortal words.

It was not merely by laws, prophets, sacrifice, and Sinai that God taught his people. He turned all their daily life into an expression of his abiding presence, of his favor or his wrath. He put them into a good land flowing with milk and honey. But he smote it with blasting and mildew, canker worms and caterpillars; the heavens were brass over their heads and the earth iron under their feet, and on their broad and burning pages were written God's judgments for their sins. Nay, more, the predicted and specified enemies were brought up against their impenitence, and the cities wasted and the land harried with the direst war and the people driven out into exile and expatriation for their sins. But in all their weeping by the rivers of Babylon there was always promise of return if they would repent. There was no top-

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pling surge of ruin just breaking on the heads of a doomed nation that would not turn to a wave of prosperity if men would repent. Jeremiah lays down the regular rule: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." And the ransomed of the Lord did return and come to Zion with songs and everlasting joy upon their heads. So their daily life was prosperity or adversity, their whole history a pean or a lamentation, according as they served or rebelled against the Lord their King.

In one singular fact the Hebrews differed from all other nations. These looked backward for their golden age, the time of innocence and joy. They had traditions of an Eden lost in the past, but not of another attainable in the future. The great fact of downfall and expulsion had made more vivid impression than a dim promise of recovery. Quite otherwise with the Jews. The first promise

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of a Redeemer made in the presence of the first sin was never lost out of sight. What was then a hint of dawning broadened into a clear day of expectation. Dean Stanley admirably expresses this growing hope: "It was the distinguishing mark of the Jewish people that their golden age was not in the past, but in the future; that their greatest hero (as they deemed him to be) was not their Founder, but their Founder's latest Descendant. Their traditions, their fancies, their glories, gathered round the head, not of a chief or warrior or sage that had been, but of a King, a Deliverer, a Prophet who was to come. Of this singular expectation the prophets were, if not the chief authors, at least the chief exponents. Sometimes he is named, sometimes he is unnamed; sometimes he is almost identified with some actual prince of the present or coming generation; sometimes he recedes into the distant ages. But again and again, at least in the late prophetic writings, the vista is closed by this person, his character, his reign. And almost everywhere the prophetic spirit in the delineation of his coming remains true to itself. He is to be a king, a conqueror, yet not by the common weapons of earthly warfare, but by those only weapons which the prophetic order recognized by justice, mercy, truth, and goodness; by suffering, by

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endurance, by identification of himself with the joys, the sufferings of his nation; by opening a wider sympathy to the whole human race than had ever been offered before. That this expectation, however explained, existed in a greater or less degree among the prophets is not doubted by any theologians of any school whatever. It is no matter of controversy. It is a simply and universally recognized fact, that, filled with these prophetic images, the whole Jewish nation—nay, at last the whole Eastern world—did look forward with longing expectation to the coming of this future Conqueror. Was this unparalleled expectation realized? And here again I speak only of facts which are acknowledged by Germans and Frenchmen not less than by Englishmen, by critics and skeptics even more than by theologians and ecclesiastics. There did arise out of this nation a Character as unparalleled as the expectation which had preceded him. Jesus of Nazareth was, on the most superficial, no less than the deepest, view of his coming, the greatest name, the most extraordinary power, that has ever crossed the stage of history. And this greatness consisted not in outward power, but precisely in those qualities in which from first to last the prophetic order had laid the utmost stress—justice and love, goodness and truth."

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O, divinest of marvels, O, sweetest of outcomes. We have here reached the innermost heart of God's word, nay, of God himself. We go over to old Egypt and Babylon and Nineveh with some interest in others. We traverse the region of the Red Sea and the Sinaitic peninsula with adoring wonder that the power that at first made the mountains go up and the seas go down unto the place prepared for them still has power over rivers and seas to divide them, still has power over mountains to make them skip like lambs. But we come near Calvary to see power and love and sacrifice and redemption of man that is worthy of the infinite God. One must be very high to bend so very low. One must be infinite to concentrate such measureless love on enemies and murderers.

A marvelous thing now appears most distinctly. When as yet the human family was all in one pair the promise of a Redeemer was made to the race. When Abraham was called and separated it was made known that in him should all the families of the earth be blessed. All through the Psalms, the history of Job and Jonah, the prophecies of Isaiah and Ezekiel, we have seen that Israel was not alone the object of divine care. And now in the fullness of time comes the promised Redeemer, who says he has overcome the whole world, who even

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talks of sheep not of the Jewish, perhaps not of this world's fold, prays for us all who shall ever believe on him through the disciples' word, that the whole world may believe that God sent him. Then he dies for all mankind, commands his disciples to "go into all the earth and preach the Gospel to every creature. And, lo, I am with you alway, even to the end of the world." In the Pentecost he pours out his Spirit on representatives of nearly a score of nations. He broke in on Peter's exclusiveness and ordered him to go to Cornelius, a Roman. He even called his best and chiefest apostle from the Gentiles and endowed him with power proportioned to the vastness of his work, and is now penetrating the dark places of the earth with light and the islands of the sea with his salvation.

Antony says at the murder of great Cæsar:

> "O, what a fall was there, my countrymen.
> There you and I all of us fell down
> Whilst bloody treason flourished over us."

But when the Prince of Life was killed there you and I were made alive, and all of the ends of the earth, to the last man in the last syllable of recorded time, was bought for life, eternal life.

I have thus vindicated, as it seems to me, the statement made at the beginning, that the Bible is

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history with the flesh off, with its hidden motives, potencies, and age-long plans made clear. In this book we get the real philosophy of history. Outside of it there are two other conceptions. First, that of idealism as represented by Hegel in his *Philosophy of History*. It is so written that each one of a dozen differing men declares he has caught the master's great idea, while every one of the other eleven is sure he has not. Hegel is so ideal in physics that he calls the demonstrated fact of seven colors in white light "a barbarism over which one cannot express himself too strongly. As though a pure stream of water could originate from seven kinds of earth." One such mistake in the Bible would have filled the world with mocking laughter. When this philosophy of idealism comes to the practical infinity of nature and man, and attempts to find an explanation of every phenomena in the past and every possibility in the future by its inner light, it shows its infantile performance by not being able to do one or the other, and its stupendous presumption by forgetting that there may be thoughts as much above its thoughts as there are certainly powers above its powers. Let its thin bubbles of gas explode in upper air. Not one of earth's strong pillars breaks or bends.

We have latterly the other conception: a philos-

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ophy of statistics for history. It is called sociology, and has Buckle and Spencer for apostles. How little it touches the great deep of human feeling and desire. How it takes the kernel out of humanity, and leaves the dry husks to be driven by forces that are only the tempests of law.

But the philosophy of history as given in this book is that there has been perpetual effort of a power above humanity, full of wisdom, full of love, ever trying to develop man by every possible agency—by the hard bumps of necessary laws; by hungers, thirsts, and the clamoring needs of the body; by the schoolmaster that tells what and why law is; by a teacher who leads on from simplest object-lessons fit for a child to lessons no philosopher can yet fathom, not a teacher merely, but an Elder Brother who takes up our life, and shows in himself its possibilities, who brings a divine light that lighteth every man that cometh into the world, who sends a Comforter that leads into all truth, who finds a way to remedy the deformities, palsies, and perversities of our nature by recreating it anew after the divine likeness, with aptitudes for receiving again the outflowings of divine aid, and the whole renewed man thrilled with the full heart-beats of an infinite love that passeth knowledge. May it bless us all forever.

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II.

THE BIBLE: ITS IDEALS.

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SYLLABUS.

II. SUBJECT—THE BIBLE: ITS IDEALS.

As are the Ideals, so is the Life:

What ideals has the Bible about God? (*a*) Infinitely strong; (*b*) Wise; (*c*) Omnipresent; (*d*) Spiritual; (*e*) Holy.

What ideals of man: (*a*) Made in God's image; (*b*) To have dominion over all.

After Sin, its Consequent Weakness and Death, What?

Divine love, care, teaching, leading.

What Ideals for Man?

(*a*) Long life; (*b*) Full health; (*c*) Wisdom; (*d*) Various braveries. The New Testament ideals surpass the Old. Its long life is eternal, its wealth everlasting, its communion divine, its life jubilant, its ideal a perfect stature of manhood.

The Bible Demands and Creates Breadth of Soul:

(*a*) Gives largest ideas of the material universe; (*b*) Establishes true sympathy and union among men; (*c*) Offers freedom and power to procure it; (*d*) All men one blood brotherhood.

Grand Ideals of Future Life; Pagan Conceptions Horrible:

Biblical ideals: (*a*) Fullness of life; (*b*) No sickness; (*c*) Pain; (*d*) Weariness; (*e*) Night.

What Ideals for the Masses?

The unit is the family; in it love and unity. It cares for the lower classes to make them higher. Shows conditions of adversity and prosperity. Makes for peace and union among nations.

Whence these Lofty Ideals?

Neither from Poetry, Science, nor Philosophy, but from Revelation. They were projected from a higher sphere into ours. Scripture is by inspiration.

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II.

THE BIBLE: ITS IDEALS.

AS are the ideals so is the life. They are the standard to which we grow and shape ourselves. As the tabernacle was built according to the pattern shown to Moses in the mount, as the material universe is shaped according to the ideal in the mind of the Creator, so the outcomes of our lives depend on the thought-models on which they are built. Whether masses of stone mean a rockery where snakes and toads dwell, or St. Peter's, lofty enough for the clouds to float in and for angels to fly in admiring wonder, depends on the ideal in the mind of the architect. The ideals of many religions are degrading. All conceptions of God outside of the Bible are built up by exaggerating and distorting the faculties, passions, and powers of men. Men cannot originate any god that is not some imaginative variation of themselves. Mohammed represents angels so large that it would take a bird seventy-nine thousand years to fly from one ear to the other. The whole creation of man-made divinities is per-

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fectly characterized by God in the fiftieth Psalm: "Thou thoughtest that I was altogether such an one as thyself." Caliban creates a Setebos to suit his ideas. The Bible procedure is exactly the reverse. It gives us an idea of God infinitely glorious, and draws man from him. Man is his child, not God man's creation.

First, what are the Bible ideals about God? The first word he is represented as speaking, "Let there be light, and there was light," is the standard of the greatest sublimity in language or thought. He appears at once as an infinite Creator, handling hills, seas, worlds, and suns as a man marshals words. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" He speaks, and it is done; he commands, and it stands fast. He upholdeth all things by the word of his power.

The Bible makes God immanent in all nature. His almightiness may be latent at any point ready to be developed. Gravitation has no other explanation.

The great achievements of our age have been wrought by taking out the latent energy from the coal-beds. But this is only one kind of power, and evidently a low one. It is now held by science

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that God has put ten thousand foot-tons of latent energy in every cubic foot of ether in space. We are beginning to use it as electricity. But man, the infant Hercules, has not yet left his cradle. What he may do with this measureless energy when he rises to his designed dominion is yet unthinkable.

Not only is he infinitely strong, but infinitely wise. There is no searching of his understanding. In wisdom he made the heavens and the earth. All the wisdom we get out of them and call science he first put into them, and a thousandfold more. No wonder Paul exclaims, "In him are hid all the treasures of wisdom and knowledge. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Thou understandest my thought before I do.

Add to almightiness and omniscience omnipresence. That is the spirituality of God, without body or parts. Add the eternity of his existence and chant the pean, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Remember that this God is rep-

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resented as righteous, just, and holy, and all human conceptions of God are left behind. Let our spirits be subdued with holy awe while we cry, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most high!" This God of the Bible shall be our God forever and ever.

Such being the lofty conception of God, what is the ideal of man? The first word about man is, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." I submit that no such lofty origin and destiny can elsewhere be found in human language or thought. Turn over the old mythologies. They are beggarly poor. In going back to man's beginning, man's imagination has no ground to stand upon. All is chaos, limbo, anarchy, and old night. But your great revelation says that God breathed his own self into man for a soul. The qualities of power, wisdom, justice, holiness, everlastingness went by laws of heredity from Father to son; and the infinite King naturally prepared his child for dominion. Scientists sometimes go to the zoological gardens for their ancestry; but the Bible goes to the Eden garden for ours. Science seeks its fatherhood in

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inferior animals; the Bible finds it in the infinite God. Any lover of the Bible can be proud of his origin and the measureless possibilities indicated therein and thereby. These possibilities are indicated in the dominion he is to enjoy. That is what he is created for, what his aptitudes teach him to seek. No promising child is three months old before he seeks dominion over and management of his parents. Young as he is he thinks it his prerogative to bring them up rightly. He lays his hand of power on the cat, dog, horse, engine, and lightning in turn. It is natural for him. It is what he was made for. It is natural for the huge horse, strong steam, swift lightning to obey. That is what they were made for. The Scripture ideal for man was not actualized at once. It was too large and man by sin became too feeble. But the plan and design for the eternal King's own son was a dominion we have not reached yet. God's image and God's empireship go together. Lose the first and you forfeit the second. The way to get the second is to regain the first.

What man does not feel nobler for such an origin, stronger for such a destiny, and more in love with him who makes such a revelation?

But after the divinely given image has been shattered, the divinely designed destiny has been

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spurned, what ideals of God are offered? Is there such anger in the celestial mind as made Juno pursue Æneas with burning hate over all lands and seas? Ah, no. Now the revelation is of God's love. He chooses a friend among these fallen men and tries to choose a million; he calls over a whole nation recreant to his will, "I have loved thee with an everlasting love." I have given constant care as a mother; holding you by the arms I taught you to go. The strength of your manhood was only trembling infancy in the lofty paths I tried to make you travel. How can I give thee up, O Ephraim?

Out of this love comes care. He will lead Israel like a flock. He will bear the lambs in his bosom and gently lead those that are with young.

But what are the Old Testament ideals for man after the fall by sin? First, long life. Do you like it? Do men regret that a life of labor is not crowned with length of days to enjoy wisdom and honor acquired? The Bible gives on Sinai the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." "Length of days" is in the right hand of the wisdom it offers. It is not destitute of means to produce this desired end. As sin brought death by a thousand degrees of weakness

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and depravation, so righteousness tendeth to life. In the full acceptance of the blessings of the Gospel, "There shall be no more an infant of days nor an old man that hath not filled his days." "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." As I write I can see beyond trees that have been in perennial life for a thousand years. Surely the promise of God may be true to those who abide under the shadow of the Almighty. "With long life shall I satisfy him and show him my salvation."

But life needs more than duration to be worth living. Another ideal is that it shall be full of health for enjoyment and strength for accomplishment. There are plenty of directions whereby thine health shall spring forth speedily and thou shalt be like a watered garden whose waters fail not; thou shalt bring forth fruit in old age, thou shalt be fat and flourishing. "Wait on the Lord and renew your strength, mount up on wings as eagles, run and not be weary, walk and not faint." The Bible is the athlete's own text book. By a hundred statements and figures he is told to be strong, to quit himself like a man; told how his bow may abide in strength; how Samson became strong, and how in the lap of Delilah he became weak; it tells how David mastered the fierceness

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of wild beasts and of wilder men; how Daniel found out that the people that do "know their God shall be strong and do exploits."

Another ideal for men is that they be wise. No book so rings with exhortations to get wisdom, to have understanding, to cease to be fools and children in understanding. It tells where wisdom is to be found, and puts a value upon it that no eager pupil burning the midnight oil appreciates. "Wisdom is the principal thing; therefore get wisdom, and with all thy gettings get understanding." "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, nor the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued by means of fine gold." Then it tells us where this priceless thing may be found, and gives us the alphabet whereby we may spell out all the volumes of wisdom there are in the earth and sky. Of course, the getting of such priceless treasure is no easy task, and the getting of it is not the best result of the seeking. Our own matured powers, our greatness of soul,

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the masterfulness of that intellectual dominion we were made for, is better than any facts. We can buy them in cyclopedias, but strength and greatness of soul like our Father can only be developed by toil.

Therefore, ye hard-working students, you will appreciate the words of your Father, "My son, incline thine ear unto wisdom, and apply thine heart to understanding. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand righteousness, and judgment, and equity, and every good path." O prospector in the eternal solitude of these everlasting hills, hungry, weary, alone, in hardest possible work, scorched in summer, cold in winter; O miners in the dark bowels of the earth; O assayer hunting with stamps, fires, lixiviations, chemicals, and intent soul for silver and hid treasure, you are the types of the earnestness, diligence, persistence, and ingenuity of the student for hidden wisdom and possible growth.

The Bible next gives ideals of various braveries and adherence to principles. The soul has obtained visions of greater value than ease and comfort. There are things worth more than life. There are pleasures that should be scorned, profits that are

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terrible losses, gains that are ruinous, and victories that are deaths. Hence a man can be brave, for the body is not needful for him, but a good conscience is. There are fidelities to honor that no pleasure can swerve. Joseph prefers false accusation and a prison to the delights of his mistress's bed. Moses prefers the reproaches of Christ to the pleasure of a king in Egypt. David is to be told that he has shamed his kingly honor and made himself unfit to rule because he gave way to passion. Not until he had filled the world with the most plaintive strains of penitence ever heard could he find peace. "What shall I say more, for time would fail me to tell of men who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens." Out of this little line of men who have had and partially accepted the ideals of manhood in the Bible has been culled a longer and more sublime line of heroes than can be found in all the rest of the world. The few surpass the many. We are not ignorant of Regulus. We would have been glad to stand on either hand of Horatius and keep the bridge; we would have—

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but are there more of the world's heroes who have not known the Scripture ideal? Ah, the roll-call of heroes among the few that had the ideals of God is longer than that of all the rest of the world. Its heroism surpasses in brave deeds and fidelity to lofty principle even the thoughts of other men.

I have thus far touched only on Old Testament ideals and their results in individual heroes. The New far surpasses them in loftiness and results. It surpasses all the rewards of the present life to nations and individuals, and reveals an eternal life. It values man so highly that to gain the whole world and lose one's own soul is utterest poverty. The Old Testament had its ideals in words, the New in the perfect and ideal Man. He revealed what man could do and be as words never could. Who before ever bore a whole city's sickness and carried its sorrows? Who before ever had such inner glory that it transfigured flesh and raiment? Who before ever was so one with the Father that he always did the things that pleased him, and heard the response, "Thou art my beloved son. In thee am I well pleased?" Who before ever loved men to his uttermost? O, Damon and Phintias, greater love hath no man than this, that he lay down his life for his friends; but the perfect Ideal Humanity in the Bible carries love away beyond, till he lays

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down his life for his enemies and murderers. That transfiguration was not abnormal, startling, and singular, but was meant to express what was normal and possible to humanity at its best. It was anticipated in the shining face of Moses. It has been repeated in Stephen, whose face was like an angel's, and, more slowly to be sure, in thousands of faces since. It is in the range and reach of our humanity at its best. So the New Testament heroes utterly surpass those of the Old, grand as they are. In their hearts ever rang the exhortation, "Rejoice, rejoice evermore, take joyfully the spoiling of your goods, knowing that ye have a better inheritance. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Those things which were gain to me—learning, wealth, social position—I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For whom I have suffered the loss of all things, and do count them but dung that I may win Christ." Other systems of ideals may make men brave and stoical, but none other can make men shout for joy in the midst of losses and sufferings. There is a power that sees them transmuted to eternal gains.

The Bible demands a breadth of soul that is de-

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lightful to contemplate. It is to be open and sympathetic to all the universe. No pent up Utica contracts its powers. It is to be at home in this world, or any other, or no other. It is to have such penetrative insight that it can see God when other men can see nothing, hear him when other men say it thunders. The soul is to have a revelation in every spire of grass and every star in the sky. The world loves Wordsworth because he saw much in nature and revealed it to men partially blind, men to whom

> "A primrose by the river's brim
> A yellow primrose was to him,
> And it was nothing more."

Wordsworth felt and made others feel that "the meanest flower that blows brings thoughts that lie too deep for tears." But the Bible was full of it before Wordsworth lived or saw it. It was in the older Bible of stars and flowers before the written one said, "In the beginning God." God took Abraham out under the innumerable stars of the clear Eastern sky, and said, "Look now toward heaven and tell the stars if thou be able to number them. So shall thy seed be." Thus the heavens became dear to Abraham and to all his seed after him as a prophetic family record. No wonder David said to the chief musician, to be resounded in

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perpetual temple service, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." They were the shining pages of future family records. The ideal Man but followed in the same line when he said, "Consider the lilies of the field," the sparrow almost without value, the grass clothed in frailty, all are objects of your Father's care. The Bible sees Jehovah in the creation and the continuance of the world, and makes the whole universe alive with an immanent God. This breadth and tenderness and insight belongs to those who adopt it. Our best literature is full of this insight into nature. Tennyson, Cowper, Matthew Arnold, and others are loved because they see it. By their writings nature flows in its eternal calm and life into our souls. But none of these poets surpass the older poets of the Bible in insight and appreciation of nature for loftiest ends.

Not only does God broaden men by nature, but by men. He alone establishes a true basis of sympathy among them. The mother is quadrupled by her involvement in her children. The man and woman married are not two, but an ideal unit with more or less ciphers standing behind them. It is a new enlargement of arithmetic that one plus one

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are not two, but ten or a hundred. Some men are large enough to love a nation. There was One large enough to love a world and die for it. And if we could become sympathetic with all the world as Jesus did, then we should reach toward his infinity. There is no breadth of soul comparable with what the Bible enjoins and makes practicable.

Men have always had an ambition to be free. They prefer the wilds of the Barcan desert or the sewers of Paris to slavery. They stand among the Alps and cry:

> "Ye crags and peaks, I'm with you once again;
> I hold to you the hands you first beheld
> To show they still are free."

But where is the basis of freedom? Kings and constitutions have held that the natural state of most men was that of slavery. It was only after six thousand years that a declaration of independence could say that all men were created free and equal. And that was so great an advance that the constitution could not follow with equal step after that independence was achieved; and for nearly a century after that declaration was held to be a glittering generality.

In the earliest association of men in governments the only ground was that of blood. A father and his growing progeny took their flocks

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and wandered away. If they needed servants they took them from those who were not strong enough to protect themselves. Hence the great desire in early times for a numerous progeny. It meant power. Sometimes they secured numbers by the legal fiction of having children by adoption. Savage tribes now have a way of adopting strangers into their society by drawing their blood and mingling it in so-called relationship. So Stanley was received into some African tribes. But it is easy to see that such a nomadic tribe of blood relations, intermarrying among themselves to their rapid deterioration, and cumbered with a great body of slaves, could not evolve a great nation. A great nation must be, like heaven, large enough to take every kindred and tribe and tongue under the whole heaven. Therein is virility of body and power of mind. Therein was breadth and extension by a union, not of a hundred, but of a hundred millions. The Bible solved the difficulty. Every man was God-made. They were of one blood. Each one had God's breath for his soul, was equally cared for by his Maker. His rights were provided for in the Sinai enactment; his freedom secured on the year of jubilee at least. The blood of a hated and far-off Gentile could be made to flow in the veins of the chosen people. In

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real truth the beautiful and faithful Moabitess Ruth was a mother of David and Jesus. Thus by blood relationship a nation of any magnitude could be gathered, and by inheritance all the rights of freemen secured. And far more than political freedom was secured. Emancipation from superstition and sin was provided. Whosoever sins is the servant of sin, but the truth shall make you free. And whosoever the truth maketh free is free indeed. Whatever slave accepted God's invitation was called the Lord's freeman. There was such freedom of soul that men cared little for the slavery of the body. Beyond question New England has done more for human freedom than any other part of the world. It is because there the Bible has been more attentively studied and its emancipating influence felt.

The idea of the future life has been low and uncertain among men. The old Greeks felt that the life of the meanest slave, abused and deprived of every comfort here, was much to be preferred to the life of the greatest hero in the world to come. It was darkness and gloom, intangibility, nothing to do, everything to suffer, in the under world of shades. Over every tomb might be written: "All hope abandon ye who enter here." And so it might be written on every heart who entered the

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gate of mourning. Northmen looked for a life of war and wassail, drinking the blood of enemies out of ghastly skulls. Mohammedans looked for a life of pleasure without any ennobling trait. But the ideal of the Bible, what is it? In Enoch and Elijah men vault over death and the grave, untouched by his dart. Men are gathered to Abraham's bosom; they come back from the dead. David says of his child: "He will not return to me, but I shall go to him." In God's presence is fullness of life. It springs up in trees, it gushes and pours in rivers, and there are pleasures for evermore. They that have clean hands and pure hearts are gathered together. The spirits of just men are made perfect. There is no night nor sorrow nor crying. The whole drift of magnificent events and visions is such as tends to enlarge and perfect the most ambitious souls. This infinite God, who mapped out such a magnificent dominion at the first, and who has worked through so many ages to develop souls fit for their origin and destiny, now stands ready to do for them exceeding abundantly above all that we can ask or even think. No wonder that the wail of the dolorous and accursed ages turns to hallelujahs; that the harpers are harping with their harps, while the years of eternity roll.

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These are the ideals for individuals. Has it ideals for the masses? Can the Bible cope with the great interests of nations and deal with men by the millions? It attempts it. How does it succeed? First of all, we will remember that masses are but individuals aggregated. If gravitation can handle all the separate particles it can swing Jupiter. If there are means of developing individuals to perfect ideals the masses will be perfect. But the Bible is not content to thus deal with nations. There are and will be nations before individuals are perfected. What is prepared for them? Take the smallest association of individuals possible, the family—this is God's unit of society. This association and aggregate becomes a new unit. The man and wife supplement each other and become one flesh. Their law is: "Bear ye one another's burdens." "Husbands love your wives even as Christ also loved the Church and gave himself for it, that he might sanctify it, and present to himself a glorious bride, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." So ought men to love their wives as their own body. The most that everlasting love and tireless service can do for the wife is done for this spotless and holy bride. Husband and wife become a kind of God to each other.

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"He that is unmarried careth how he may please the Lord, but he that is married careth how he may please his wife." And yet the jealous God devises and enjoins marriage. He instituted it in Eden, and honored it with his presence and the first miracle he wrought in Cana of Galilee, and made it a type of that mystical union between himself and his Church, which he has called the bride of the Lamb. Take the Bible ideals of marriage, and in the infinite tenderness, love, and expansion of each nature the question, "Is marriage a failure?" would never be raised.

The Bible ideals on questions of sociology need only to be mentioned to commend themselves. The history of the world so far has been only a record of the doings of the higher classes. The true history is yet to be written of the thoughts, feelings, hopes, and sufferings of the lower classes. This whole creation groaneth and travaileth in pain together until now. The great deep of their experience is to the joys of the few rich, titled, and usurping rulers as the ocean is to the mists of the morning. They demand recognition. Christ was the exponent of the true democracy. The omnipotence of love swept over the flimsy barriers of caste behind which men sought to protect puny virtues that could not bear contact with the poor.

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The loftiest mortal put himself in touch with the lowest. His was an educated socialism, a sanctified communism. His ideals actualized will abolish the disabilities of poverty and the unrighteousness of caste. In him the brotherhood of humanity was actualized and the Fatherhood of God made apparent.

Does the Bible cope with the great problems of nations? Is it large enough for hundreds of millions of men in aggregation? Minds like Lycurgus, Solon, Cicero, Vatel, Grotius, Blackstone, and Jefferson have not been sufficient to found and guide such great affairs. But the God of the Bible made of one blood all nations of men to dwell on the face of the earth and hath determined the times before appointed and the bounds of their habitation. He lifteth up one nation and casteth down another; whole nations before him are as a drop in the bucket, and counted as the small dust of the balance. He bringeth the princes to nothing, and maketh the judges of the earth as vanity.

The Bible gives the conditions of prosperity and the causes of adversity. Righteousness exalteth a nation, but sin is a curse to any people. The divine decree is that that nation or people that will not serve the King of kings shall perish. And the world is a graveyard of nations from that cause.

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The true worth and power of a nation consists in the worth and power of its individuals. One David not only overmatches one Goliath, but the whole army of the Philistines. Besides, one shall chase a thousand and two put ten thousand to flight. That individuals may be strong they must have their rights, be happy, and free from oppression.

But there are broader relations between one nation and another. Can these far-reaching interests be comprehended? When Israel was at its widest reach and greatest prosperity God made their enemies to be at peace with them. Under pagan nations there is no possible basis for international law. Each one is a selfish nation. There are no interests larger than themselves. Every outside nation is a menace to that selfish interest; let it be conquered and plundered. But under Christian ideas interests grow larger than any one nation. The trade between England and America brings more wealth to each than if we could plunder the Bank of England and they the Treasury of the United States. We are under bonds of interest to keep the peace. Grotius, the founder of international law, was a most diligent student of the Bible. And among commentators he was one of the best. It was on the principles of the word of God

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that he laid the foundations of law among nations. His way of spreading this new science was peculiar. He wrote it in poetry and ballads for the Dutch sailors then going about the world, so that it could be remembered and rehearsed.

The great questions between nations have often been referred to the stern arbitrament of arms. It is the last appeal. Standing amid the awful desolation of happy villages, amid corpses by the thousands, burned homes and ravaged women, men have asked if there could not be some other way. But as the centuries go by, and desolations go on, the true ideal is quietly awaiting acceptance in the Bible. There we are told that when the people shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

And when time shall be no longer, and all nations shall be gathered before him, and he has se-

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lected the good out of every kindred and tribe and nation and tongue under the whole heaven, then there shall be a vast and luminous city. The nations shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it. From it shall be barred every evil and pain. Into it shall be called every good man and every spirit of just men to be made perfect by processes we cannot now declare. And they shall go no more out forever. Blessed are they that do his commandments, that live by God's ideals, for they shall have a right to the tree of life, and they may enter in, through the gates, into the city.

Every true investigator will ask, Whence come such incomparable ideals? What genius for knowing God, knowing man at more than his visible best, knowing the yet unveiled future struck out these sublime ideals, unthinkable by all other men? Why should Moses in the dawning of government give us principles that we eagerly incorporate into the American Constitution, the greatest birth of latest time? Why should David sing songs three thousand years ago that are more popular than Tennyson or Lowell can write to-day, and with more penetrative insight into human needs and the means of their supply than the poet of human nature ever had?

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Did these ideals originate with this rude and unscientific people? If so, all hope of the progress of the human race is a baseless fabric of an unsubstantial dream. But no man thinks it. If he did he would necessarily become a Jew at once. It would violate every phase of the law of natural selection. The people naturally selected idols. Ashtoreth, the goddess of the Zidonians, and Milcom, the abomination of the Ammonites! They defiled themselves under every green tree, and went a whoring after unnamable iniquities. Their natural selection was like the perishing tribes and nations about them. They could not be spurred up to righteousness by all the pricks of judgment and punishment. Throw natural selections and natural law to the winds in making your conclusions.

There was a supernatural selection and selector. There must have been an infinite thinker. He claims to have projected from a higher sphere these lofty ideals into a lower.

The Jews do not claim to have originated them. There is no pretense that they elaborated them in their long history. If there were such pretense it would be easy to refute it. They did not adopt them nor live by them except partially and spasmodically. They were nearly always in rebellion against these principles. They wanted to go back

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to the conquered gods of Egypt. They longed more for fleshpots than for ideals. The salt air of the depths of the sea was hardly out of their lungs before they murmured against God at Marah. Yea, worse, they provoked God even at the Red Sea. They went into idolatry and expatriation as a natural consequence. Much of the time they did not even know that these ideals were in their sacred books. When they did know it there was little appreciation and less love of them. No, they were always urged forward by some power other than themselves. Some one always set up the standard far in the front, and still carried it forward when they were in hopeless and disordered route. Whence came they? There is but one answer, and that is found among the ideals themselves: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect." Perfect, that the man of God may be *perfect.*

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III.

THE BIBLE: ITS HIGHEST IDEAL REALIZED.

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SYLLABUS.

III. THE BIBLE: Its Highest Ideal Realized.

The Ideal: *Be Ye therefore Perfect.*

Why "therefore?" Because your Father is. Heredity helps. Since we are men, perfection must have all traits of best manliness:

(*a*) Courage; not for self merely, for others.

(*b*) Conscience must be a supreme king.

(*c*) Exaltation of love from passion to worship.

The Ideal Man was a Worker; Not with Material Forces merely Making Machinery; with Spiritual Forces Making Men.

Bible manhood means world-overturners.

Did Christ Cross the Line between God and Man from Above or from Below?

No one ever convinced Him of sin or mistake. His pet phrase, "The Kingdom of God." Brought it "within" men. His opinions of Providence, foreknowledge, sin, etc. First of all thinkers, His plans embraced all men.

He alone Sought Empire over Men, not by the Sword, but by the Cross.

Meekness, not force, is to inherit the earth. His remedy for men was not new circumstances, but a new nature. He repelled the rich young man and the wise ruler unless they accepted this.

Has He Succeeded? For Himself, Yes. His Ideal Goodness was Effortless.

And He gives to all others who believe on Him power to become Sons of God, and brothers of Him.

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III.

THE BIBLE: ITS HIGHEST IDEAL REALIZED.

THE lofty ideals of the Scripture trooped by us like a vision of angels. The songs they sang were above earthly exquisiteness, the words were beyond human thought, and the glory so great that all men veiled their faces. When they were gone there was a dying cadence in which we heard the words, "Perfect, perfect, be ye therefore perfect." And though a great longing filled the soul the possibility and means of that perfection seemed as distant as the stars. Shall we be tantalized with words and ideals, and forever be denied their realization?

No, indeed. There has been lived among us a perfect life. The loftiest ideal has been actualized before us. Almost the first word the perfect Man said when entering upon his ministry was this: "It is necessary for *us* to fulfill all righteousness." Let us see how it was done and in what it consists.

We will all not only concede but assert that any

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perfection worthy of the name must have all the traits of what we call manliness. We are not angels, nor do we wish to be; but we are men and want to be the best kind. There must be in every manly man what we call courage. It is one of those basal qualities that we share with such animals as the bulldog. It is a bold fronting of all things in the universe, feeling that we are born masters and can look every created thing in the face and stand uncowed. When the great Nelson was only fourteen years of age he attacked a polar bear with nothing but a handspike. To his captain reproving him for it afterward he said, "I know not Mr. Fear."

If there ever was a life of perfect courage it was that of Christ. At twelve years of age he had the mental courage to face all the doctors of the law in the temple. Entering upon his ministry at Nazareth he declared such unwelcome truth to his old playmates that they tried to murder him. But he went to Capernaum undaunted, and continued his ministry. You remember his going into the temple and quietly braiding his lashes of small cords which he soon laid on the stinging shoulders of the traders in the temple, saying to the shrieking merchants, "Take these things hence. My house is a house of prayer, and ye have made it a

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den of thieves." He was only a poor peasant from a despised province, without any following, single handed and alone. He hesitates not to attack any doctrine however popular, any authorities however powerful; he never bends to the lofty, nor looks askance at the most humble.

Again and again those fierce Jews stooped for the ready stones and took them up to stone him. But never by a syllable or a tone did he abate the truth. Jesus lived constantly in sight of death, of that most dreadful death on the cross. He foretold it again and again. He went up to Jerusalem to meet it with such courage that he went before his disciples, and they were astonished at his bearing. At his trial he might have been acquitted by speaking a word. Twelve legions of angels were within a finger beck, but he never glanced at them. Of all men who face danger and death unblenchingly the man called Jesus marches at the head.

We will all agree that there may be courage without manliness. It may be brute courage; it may be courage for rapine and war; it may infamously plunder and wrong the innocent, help the guilty, and outrageously seek selfish ends; it may maul a fellow-boxer into pulp for gate-money. True manliness must save its courage for the good

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of others. Men can dare for gain, face the imminent deadly breach for glory, but to be brave for loss of self and gain of others implies a sublimity of manhood. Who would sing the bravery of Horatius if he kept the bridge leading to his own possessions? That he kept it for the wives and little ones of strangers is his glory. Our hearts almost break as he commits a Roman's arms and life to Father Tiber, and we are breathless till he emerges from the swollen stream. But beyond all men Christ gave himself for others. He was rich, but for our sake he became poor, that we through his poverty might be rich. He had abundant life of the best kind, but he laid it all down, and took up insult and smiting, and plucking out the beard, and being spit upon, and even death that he might save other men. There have been other flowers of chivalry, but here was the fairest. There have been men fit to cover their casques with white plumes, but here is one that must be covered with an aureole of radiant glory forever.

What was required of the true knight? "At the moment of investure he was required to give up all thought of himself, to renounce the pursuit of material gain, to do nobly for the mere love of nobleness; to be generous of his goods; to be courteous to the vanquished; to redress wrongs; to

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draw his sword in no quarrel but a just one; to keep his word; to respect oaths, and, above all things, to protect and serve helpless women." All this lofty and knightly work he swore to do. The history of knighthood shows a few pure, lofty souls who were not charged with violating their oaths. But this unequaled knight did this and more without an oath. He simply acted out his nature. O, what an exchange of wealth for poverty! What a service of others at the sacrifice of himself! And what delicate and sublime service of helpless women!

True manhood must not act from mere caprice or fancy, but from a sense of duty. *Ought* is the most stupendous word in the universe. There must be a universe, and its infinite relations must be seen, and if seen recognized and acknowledged. It takes a large man to see large things, and so come to know that he has obligations to the sum of all things. Sir Richard Lovelace, going to the wars, parts from his precious bride, saying:

> "I could not love thee, dear, so much
> Loved I not honor more."

Blessed is the man who besides the ecstatic love for his bride has a love that is higher. It is manly indeed when one bravely holds to his will in spite of prison and racks and martyr fires, but it is

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the highest manliness when he holds that will equally firm in service by which he is not to profit, but another. Nelson would not have that proud monument in Trafalgar Square had not "duty" been the watchword of him and of every other Englishman. But Jesus utterly surpassed him, for everywhere and always he pleased God. The highest encomium ever paid to any mortal is in St. Paul's, London, on the tomb of General Gordon, "Who at all times, and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." But no man will claim that he equaled Him who came not to do his own will, but the will of his Father and of our Father. He went about doing good and healed those who had need of healing. He came to the weary to rest them, to the desolate to comfort them, to the wronged to right them. Listen to the keynote of his life. At the opening of his ministry, one Sabbath morning in Nazareth, he declared its purpose: "To preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison door to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God. To comfort all that mourn. To appoint unto them

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that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

He came into the saddest place on earth at the saddest time. Here was a nation of the greatest privileges, a peculiar people, a royal priesthood, the favored of the Lord. But they had been conquered, exiled, enslaved. Some of them had come back from Babylon and rebuilt the wasted and destroyed city only to be conquered by the Romans. The agony of being slaves abroad had the added bitterness of being slaves at home, in sight of their former glory and pride. They had songs of triumph, how could they sing them? They had the most glorious history on record, how could they recite it? They had the most magnificent prophecies, but they could not see that the dawn of their fulfillment would redden the east in their generation. It was the saddest conceivable time. Then outbroke this joyous message. May I pause long enough to impress our minds that this message is a gospel, good tidings? Its word over Bethlehem was peace, good-will to men. The whole message of Jesus was the best word ever heard in this world. There is no phrase in any human language so rich and blessed as "God so loved the world that he gave his only begotten Son, that

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whosoever believeth in him might not perish, but have everlasting life."

The whole idea and nature of love has been ineffably exalted by his coming into humanity. You have already learned from your classic readings that the erotic poets of Greece and Rome never exalted love above a physical emotion. It was something delicate and tender, but it always sought for the physical possession of its object. It never exalted its Aspasia into a deity, nor love's exercise into worship. But after Christ came and shed his experience into human hearts one could salute another with a holy kiss. Dante says his love for Beatrice is a "love that withdraws my thoughts from all vile things." This greatest, sincerest man in modern Europe had a real worship of his lady as a symbol of purity and holiness. This sublime elevation and power of love was owing to a love that had no personal ends. Every man and every woman has occasion to be devoutly thankful for the ineffable exaltation of the greatest power for good or ill in human nature.

Men honor a worker. A theorist, a philosopher is good, but lacks completion till some worker tests the theory, embodies the ideal. How we honor the engineer Stephenson, Fulton, Morse, Howe, Ericsson, Edison. The workaday world

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finds toil lightened and accomplishment made a thousand times more easy. We will not forget that the most practical worker that ever trod the earth was Jesus. He achieved results unparalleled. He said of God, "My Father worketh up to now, and I work." The first idea the Bible gives us is of the great Worker, who in six periods made the heavens and the earth, and who momently upholdeth all things by the word of his power. Christ says I came to do, not to think merely. He worked till he was weary. I must finish the work thou gavest me to do. I must work while the day lasts. I must work the works of him that sent me. Going out of the world he did not go to idle ease, but to more work. I go to painstakingly prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also.

Other men may work with tools, and the result is machinery. It mines, pumps, drills, locomotes, but it is still machinery directing the forces of the world which we call inert. But Christ worked with spiritual forces, and the result is man. Machinery is wonderful, but men utterly transcend it. Where is there manhood comparable with that of the Bible? One chapter of its records transcends in bravery, purity, knowledge, and power

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over nature all the records of the rest of the world. His training of twelve humble, ordinary, or less than ordinary men into world-overturners, that will obey God rather than men, has no parallel in the rest of history. He makes a kind of men so great and potent that they are self-perpetuating. The leaven Christ put into the world need not conserve its forces; it can be lavish of them. It is a self-multiplying power, that the farther it spreads the stronger it is. The Church is far stronger in America for converting China.

We know that we are like God. He has dominion. So have we. He writes his thought in stars and life. We read it. John says the new commandment to love one another is true in God and in us. We are in God's image, but we are not God. There is a broad dividing line—not a line, but a zone. Somehow Christ crossed that line. Did he do it from below, as Prometheus went up to Olympus and brought down fire for men? Did Christ go up and get a few gifts, or did he cross that line from above, bringing down a whole nature instead of a few gifts? Any study of him says he crossed it from above. He brought down a nature so vast that no one ever understood it; a knowledge so penetrating that men were amazed at his questions and answers when he was only twelve

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years old; so broad that wily men, skilled in casuistry, laying traps to catch him in his words, and framing horns of dilemma to toss him, were always caught and tossed themselves, till at length it was said, "After that durst no man any more ask him any questions." It has been the frolicsome delight of mere dialecticians for two thousand years to read how the Man of Galilee used up the proud old quizzing Pharisees and Sadducees. The dialogues of the Academy have no such smacking relish.

How different he was from men. He never investigates or goes through reasoning processes for himself, never takes time to consider, never seeks to spread a philanthropy over a cosmos, constructs no theodicy, asserts nothing of the origin of evil, does not write a system of all thought that his most intimate pupils cannot understand. He never doubts or hesitates, never is snared or surprised. He boldly challenges all mankind, saying, Which of you convinceth me of sin? He is talking about the truth from God, or lies from the devil, so that it might read, Which of you convinceth me of error or mistake? And that flag of defiance floats from the often-assaulted but unshaken battlement to-day. No man has ever convinced Christ of a mistake.

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It is a great achievement of the human mind to mint a phrase that shall be accepted as current coin in the world's exchange of thought. It must be so apt, elect, and expressive that few men ever succeed. Most of the results of their mental travail are only mice; many of these are stillborn or die in infancy. Resurrect a phrase of yesterday —protoplasm, usufruct, unearned increment, innocuous desuetude. They refuse to breath again. But Christ mints phrases by the dozen, and men refuse to let them die. They are so electly adapted to the world's hungers and thirsts. Indeed, he introduced an entire new vocabulary. "The dark continent" was a new phrase, full of meaning. But that pet phrase of Christ's, "The kingdom of God," is more than continental. It does not pertain to one continent or one world or one million of years, but to the unthinkable universe through unthinkable years. Pilate could not grasp it. He was used to the widespread, more than continental extent and century long ideal of the Roman Empire, but he caught no meaning from the King of all. He knew kings in purple and gold, armored, crowned, sceptered; but he could not know one bound, cut with the lash, bloody from thorn spines, deserted, betrayed, but a king nevertheless. Nay, to be most king when he

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most suffered and served his subjects—that Pilate could not understand. So in scorn he wrote the truest thing he ever penned and set it up over the crucified: "This is the King."

I am sure that you young people learning to think and express thought clearly will wish me to dwell longer on the style of this thinker and expressor. Though he reasons not for himself he does for others. Would that we could catch its succinctness, clarity, and perfect persuasion. Of immortal spirits Milton says, they

> "reasoned high
> Of Providence, Foreknowledge, Will, and Fate,
> And found no end in wandering mazes lost."

These were devils. Not so Jesus. How does he treat of Providence? He would not muddle a philosopher nor confuse a child. Consider the lilies of the field. If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith? Are not two sparrows sold for a farthing? If God cares for the least shall he not care for you? It is clear as our electric light.

Concerning foreknowledge he asserted: "Before Abraham was, I Am." Jesus knew from the beginning who they were that believed not, and who should betray him. It is luminous as a star.

Concerning free will he said: "If any man wills

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to do his will he shall know of the doctrine. If any man thirst let him come unto me and drink. He that cometh unto me I will in no wise cast out." And his beloved disciple truly represented him when he said, "Whosoever will may come and take of the water of life freely." Bright as a sun.

Concerning fate, he clearly linked conduct to destiny, and showed that character determines condition—goats on the left, sheep on the right; and these shall go away into everlasting punishment, but the righteous into everlasting life.

The tone of all these utterances is sublimely sure; the thunders of Sinai are not more clearly accentuated or more definite. Confucius was great, but he said, "I know not this life; how shall I teach anything about the life to come?" But Christ asserted things of the eternal past and the untried future with the certainty with which we would talk of the alphabet. Yes, he must have crossed the line between God and man from above.

There is one subject that tests minds. It is large and difficult. It is the next greatest fact in the universe. It is sin. It covers the race and all the ages. It pertains to every man. It rests like a nightmare on the conscience since we turned our back on the flaming sword at the closed gates of a lost Eden. How shall it be gotten rid of? All

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men of all tribes, ages, and conditions have stood upon the hilltops and darkened the pure heavens with the smoke of their sacrifices; they have even given their first-born, the fruit of their bodies, for the sins of their souls. The rude Hottentot despairs of propitiation by any ways known to himself, and the ambitious Lady Macbeth equally despairs: "All the perfumes of Araby will not sweeten this little hand."

> "Will all great Neptune's ocean wash this blood
> Clean from my hand? No; this my hand will rather
> The multitudinous seas incarnadine,
> Making the green one red."

But the whole question of sin has no puzzles to Jesus. All is as clear as a debt that has been paid, a sickness that has been healed. In his early ministry he said "Thy sins are forgiven thee" as naturally as he would say, Here is your morning meal. He did not put the condition in metaphysical abstrusities nor in impossible sacrifices. The debt had been paid. He did it himself. To realize that blessed discharge and act accordingly required only faith on the part of the debtor. No wonder the weighted debtor, staring the prison in the face till he had paid the uttermost farthing, leaped in gladness and shouted for joy.

Yet in all this seeming ease of forgiving sin

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there is no intimation that sin is a slight matter, a mere peccadillo. No, no; he said: "I come to seek the lost, that they might not perish." Lady Macbeth's midnight wanderings and sighs are more than matched by the despairing publican smiting on his breast and wailing, "God be merciful to me a sinner." The loss of a soul cannot be balanced by gaining a whole world. There was a burden of sin that prostrated infinite strength in the garden and nailed infinite love on the cross. In denouncing impenitent sinners the thunders and lightnings of Sinai again rolled and flashed. Sin was the one great sad fact of humanity. So Christ did not set himself to bettering man's circumstances and surroundings, but to curing his character and giving him a new nature.

Men wanted the great Helper to aid their circumstances. They set their Hercules to cleaning stables and slaying the Nemean lion. They would have put Christ at such labor, ridding them of the Roman yoke. But he did not set so great value on circumstances. He taught that men might be happy and prosperous in soul despite of circumstance. "Blessed are ye when men shall persecute you and revile you and say all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad." There were

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thousands of hungry people he did not feed, of sick people he did not heal. He would not accentuate and magnify these minor evils as if they were the main thing. He wanted them to have such bread that they would never hunger, such health that they should have eternal life.

He did not teach that sin and its effects as the one great evil of human nature came from mere ignorance that could be instructed, or poverty that could be enriched, or debt that could be forgiven. Even after forgiveness some greater work must be done to prevent a new plunging into sin, till the last state should be worse than the first. Sin is from a defect of nature that must be changed. Out of the heart proceed evil thoughts and deeds. Ye must be born again. Nothing could be more radical or effective. A man might build greater barns, and still be such a fool that he could not be trusted in this world another night. He might gain the whole world and be a pauper. But if he be born again, recreated anew after God's likeness, he is radically and eternally righted. The doctrine of a new birth may be a surprise to every cultured and satisfied Nicodemus, but it is the only doctrine that radically, sufficiently, and, blessed be God, satisfactorily deals with the subject of sin.

We have said he was a worker and have given

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his program, but what was the extent of his plan? Did he seek to build St. Peter's or a stone fence? Long time ago God said, "High as the heavens are above the earth, so high are my thoughts above your thoughts." It would seem Jesus was speaking some of those high thoughts among men. See how comprehensive his plan: "And I, if I be lifted up, will draw all men unto me." This Gospel of the kingdom shall be preached in all the world. The world through him might be saved. I give up my life for the world. To his disciples his last word was, "Go ye into all the world, and preach the Gospel to every creature." It is both a collective and distributive summary. This is the first time in the history of thought that all men of the whole world have been considered at once. From the little hilltops of Judea Jews had been considered. From the tops of the seven hills Romans had been considered. Those horizons were as far as the eye could reach. But from the hills of glory, higher than all heavens, all mankind, the whole world, and all time were considered. It was for the first time. Yes, surely, Christ crossed the line between man and God from above.

Seeking to conquer all men in all ages, and to give them a new nature and a perfect love, how did he go about it? Men had used certain stereotyped

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ways of procedure—wars of conquest, colonization, premiums on propagation, purchase of crowns by gold, of influence by bribes and pleasures, diplomacy, balance of power, priestcraft, etc. But Jesus turned away from all these and others inventable by man. He laid aside the sword and took up the cross. A thousand times had force sought to possess the earth. It had grasped sections, held them a little while, and had them wrenched away by a stronger force. Men had taken the sword and perished by the sword. Now comes a new doctrine, that the meek shall possess the earth. For the first time meekness proposed to conquer the world. It was embodied in his own person. All the storms of human fury and hate rushed at him, surged over him like waves over a rock. But when they had broken themselves into foam the rock still stood. There have been many monuments and inscriptions to men who have extirpated Christianity. Its widening sway is proof that what its Founder said is truth, "The gates of hell shall not prevail against it."

How little did he seek to win by the common agencies and influences of men. When the rich young man came running to him, and might have been easily won, he was utterly repelled by saying, "Foxes have holes, birds of the air have nests; but

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the Son of man hath not where to lay his head. Sell all thou hast, give to the poor, and follow in my kind of life." The great and good ruler of the Jews was not secured when it would have been so easy; nay, he even dared to gather to himself such men as Matthew and Zaccheus, a kind bitterly hated of the Jews for being taxgatherers for the Romans. He could have added to his side either party of the contending Pharisees and Sadducees, but he purposely repelled both, for both were wrong. He went among publicans and fishermen for his disciples, and the sinners of the city for those who loved him. He did not wish to put into the world new opinions or combinations of parties and forces, but a new love, a new nature. If the ruler and the rich young man and the learned men lacked the nature they lacked all things and could not be used. But if the publican and sinner and harlot had the new nature, the new love, the new activity, they were the elements of which the kingdom of God could be built and made to prevail. Surely Christ crossed the line between man and God from above. He brought with him the final religion. I cannot here give its necessary doctrines and proofs, except to say that philosophy declares that the final religion must present one God, and but one. It must dignify and finally

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perfect man and bring the two together. And those who may or may not have the philosophic genius, but who are seeking for a final and perfect religion by practical experiment, declare that they have found it. What it accomplishes in them is unquestionable and final proof. Man may hold to a religion for its intellectual proofs, but the final and satisfactory proof is that it holds him.

But has such plan and mode of execution succeeded? I will not call the roll of adherents through the ages, nor even of those who are among men to-day, nor of those who have been drafted out of the drill grounds of earth to heaven, our own Church honoring such drafts to the extent of over thirty thousand a year; but I assert that the civilized world is in the grasp of the Son of man to-day. For all that we differ from pagan Rome or savage nations we are indebted to Him who spake as never man spake. We count all our time from his birth as if all before were looking forward, all since were looking back. He is the one authority of conscience. He not only appeals to conscience, but enlightens it. His law for justice, truth, and chastity is the highest conceivable, and is the ideal to which all who would be perfect must aspire. He puts all laws of ethics into one word, "Thou shalt love thy

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neighbor as thyself." He did not utter it as an impossible ideal, as the greatest thing in thought, but he lived it himself. He lacked in no respect its blessed fulfillment. He showed us such a lofty nature that the etiquette of heaven commended itself to men, and has throned him as the King of all hope and progress and purity to-day. Surely he crossed the line between man and God from above and is the Son of God.

How perfectly this character became him. No philosopher claims that man is naturally religious. "It must be that I have two souls," said an old philosopher. And the philosophical writer of the Epistle to the Romans said, "That which I do, I allow not: for what I would, that do I not; but what I hate, that do I. But I am carnal, sold under sin. O, wretched man that I am! who shall deliver me from the body of this death?" All men seeking to be perfect find antagonism between their souls and the law. Christ said that men must agonize to enter into the straight gate, and Paul said, I bruise my body and bring it into bondage by one long warfare. But Christ's nature was different. His religion was effortless. He said, I do always the things that please God. My meat is to do the will of him that sent me, clear through to the end which is finished by my

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death. He was the light of the world, not by *effort*, but by simple shining. He had conflicts, but they were all without.

But is this ideal man only ideal? Or, if real and actualized in him, only ideal to us? Many can think more than they can teach; can be more than they can make others. Michael Angelo can hang the Pantheon in air, but cannot make more Angelos. Henry of Navarre can put his white plume in the forefront of battle, but he cannot make an ideal knight of the gross stuff of common soldiers. Does the ideally perfect man turn our whole race into one longing Tantalus, ceaselessly desiring and forever denied?

No; this Son of God came through the dividing line that he might be seen of men; that every man might look into his face and say, "My brother, hail." He offers to impart this nature to those who come to him. To them that believe in him he gives the power to become the sons of God. None of these professors can give you power to become a son of Newton in mathematics, a son of Porson in languages, a son of Michael Angelo in art, but Jesus can give you power to become a son of God, a brother to himself; another perfect man.

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IV.

THE BIBLE: ITS PROPHECIES AND PREDICTIONS.

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SYLLABUS.

IV. SUBJECT — THE BIBLE: ITS PROPHECIES AND PREDICTIONS.

The Predictive Element Strong in all Nature.

In disintegrating cliffs, blades, birds' nests, ants, migrations, etc. The painter knows the panorama not yet unrolled; God, the unrolled future. Some predictions easy to us. Others possible only to God.

The most difficult demanded by us, and offered by God as authentication of his word.

Perfect fulfillment relentlessly demanded. We fulfill our little engagements. God his.

Foretelling a small part of Prophecy.

It is mostly a making known of God's will in present emergencies. The prophet gave the constitution of the Jewish state, the decalogue stood for morals, etc. The term prophet means "to boil over." God the fire.

Four periods of Prophecy.

Centuries of silence between.

(*a*) The Patriarchal.
(*b*) Mosaic.
(*c*) The Monarchy.
(*d*) Last and greatest. Time of Christ. All one in spirit.

What did Prophecy reveal?

(*a*) The unity of God ever growing more definite.
(*b*) Human nature.
(*c*) Personal and individual immortality.

Have these Predictions ceased?

Yes, we have a whole revelation. Christ made the ten Commandments full. The Providence of God, the law of love, and his words are still alive.

Many Prophecies are to have successive and progressive fulfillment. All not yet fulfilled.

(*a*) Universal peace.
(*b*) Universal knowledge of Christ's redemption.
(*c*) Overthrow of Satan.
(*d*) Manner of earth's ending and new heavens coming.

Prediction understandable only by fulfillment.

True of astronomy, geology, chemistry, etc. True of future life. There are enchanting personal predictions; of future existence; resurrection; definite states; knowledge; power. In winter even we can foretell the spring. In death God can foretell eternal life.

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IV.

THE BIBLE:
ITS PROPHECIES AND PREDICTIONS.

THE predictive element is strong in all nature. The disintegrating cliff predicts the flowery mead, the blade predicts the ear and the full corn. The bud predicts the blossom, the flower the fruit, the fruit, the seed, the seed future forests. Birds' nests have no value when done, except what is predictive. Every gathered store of squirrels, ants, and bees is predictive of weathers, seasons, and needs to come. The long lines of migratory birds foretell other climes, nests in the reeds, foods, and guidance to worlds unknown to them. The mere observer of a panorama sees only what is before him. The wonders yet unrolled are all unknown. But the painter knows the end from the beginning, the unrolled as well as the displayed. The Maker of all sees all. At his will a thousand years condense to a day, and a short day lingers to a thousand years. He speaks of the unrolled with the same clearness as of the rolled up. We predict what we will do ten days hence. We provide for its fulfill-

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ment. God predicts for a thousand years more easily than we for a minute, and he provides for fulfillment. In the black night nothing can be more unlikely than a predicted day. But he who knows the order of nature will have his confident prophecies honored in an hour by the sunburst. So in the blackest night of national and racial darkness Isaiah was as confident of the Sun of Righteousness arising as we are in the yet unlighted morning of the hastening sunrise.

It is easy to predict some events that are contingent on material laws, as eclipses and conjunctions of stars. More difficult to predict weather; the kind of seasons that are to come; the emergence of volcanoes yet to rise from the sea; the subsidence of Popocatepetls and Chimborazos; the elevations of present valleys into new Andes and Alps; and the final end of all sublunary things. But it is still more difficult to predict the future of nations and individuals through all the uncharted intricacies of the free human will, and through the innumerable combinations of millions of men.

This last is what we demand as an authentication of a divine revelation, and this is just what the prophets offered to men, that all these predictions should be fulfilled, "that ye may know that the Lord hath sent me." The challenge is

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freely made and can be fully investigated. Some of the prophecies are made five minutes, and some of them hundreds and thousands of years, before the events. They are of a nature that could not be known by any human knowledge, nor guessed by a shrewd observation of the trend of the times. The prophecy must be true in all its predictions, not like the guesses at the weather, claiming credit for the ten per cent correctness, and ignoring their ninety per cent of blunders. The principle "false in one, false in all" must be applied to a divine revelation. Christ accepts this extreme test, and says: "It is necessary for me to fulfill all the law. All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. The Scripture cannot be broken. Till heaven and earth pass away one jot or one tittle shall in no wise pass from the law till all be fulfilled." He even paused on the cross in the agonies of death, and, that he might fulfill a minute prophecy made a thousand years before, said, "I thirst."

We men take great pains to fulfill our little engagements of a few days hence. We put our names to notes, bonds, and legal contracts that demand payments years hence; nay, we give our hands to solemn covenants that shall determine our

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whole bearing to others till death us do part. And woe to the defaulter who does not pay, prison to the man who does not keep his covenants, and the whole world's scorn to him who does not keep himself only unto her who gave up herself in reliance on his prophetic oath. Conducting larger business, higher friendships, and closer unions, shall not God give promises, make covenants, and foretell what he will do for the bride, the Lamb's wife? Seeing how he loves her, and dies for her, we cease to wonder that he says that the material heavens and earth shall pass away rather than one jot or tittle of his word shall fail. In the Old Testament times they had a word of prophecy sure to be fulfilled spite of the resistance of kings and peoples. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But in New Testament times we have a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place. Why more sure? We find it difficult to preserve a record of fact. History glides into misty myths and tradition as the centuries go by. Critics tell us that our heroes never lived, that William Tell had no being. How can such older history as the Bible remain vivid and in-

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creasingly influential? Human genius could conceive no possible way. But God has. He does not merely record history accomplished, but also history not yet enacted. Then the great movements of nations and the downfall of kingdoms for thousands of years become confirmatory of his predictions. Men might forget the dying syllables of a thousand years ago historian; but under God's plan the thunder of armies and the crash of falling empires peal out the fullness of his predicted speech, made centuries before. We see that God has a new, original, and eternally infallible way of keeping his word before the mind of man. Instead of dying out into myths and forgetfulness it grows more clear, from greater research and wider fulfillment, as the ages roll on. There lie a dozen nations, their conditions just what were predicted. The records of great peoples are proofs of predictive wisdom and of accomplishing power. The test is absolute. There can be no rejection, there should be no doubt that there is a wisdom that sees the end from the beginning, and a power that doeth its pleasure not only in the armies of heaven, but also among the nations of the earth.

Let us now get an idea of the scope, times, and subject-matter of this prophetic element in the Bible. It is said that God at sundry times and in

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divers manners spake unto our fathers by the prophets. All time is not one great even flow of prophecy. There have been prophecies at sundry times. According to the needs of men God broke out of the heavens with instruction and exhortation.

Prophecy is far more than prediction. Indeed, foretelling future events was a small part of the role it played in sacred history. In the absence of a written Bible, revealing the will of God, there must be some way of making that will known in emergencies. New occasions constantly called for new declarations. The prophet was a kind of court preacher, with divine authority to say, "Thus saith the Lord," in regard to national and social affairs. In the early tribal organizations there was little need of his utterance. A few traditions of the will of God were sufficient. So also during the period of their slavery in Egypt their relations and their possibilities were few. But when they went out of slavery and began to be developed into a nation with relations to surrounding peoples a thousand new emergencies arose of a national and international nature. Besides this a greatly extended religious service and ritual was to be established, and all these things called for greater and more frequent revelations. Hence we

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see that the prophet was a medium through which God could reveal his will to his people. Of course, they had peculiar aptitudes and willingness to hear and do the will of God. Each one might say, like Moses, "Would God that all the Lord's people were prophets." But some men are more spiritual and conscientious to-day. Think of God's trying to communicate his will and word through Ahab and Jezebel and Herod and Pilate and Judas. He must send an Elijah to Ahab, a Nathan to David, a rugged John the Baptist to the spawn of vipers.

So the prophet must give the constitution of the state, the ten commandments; stand up for morals and obedience to God and abhorrence of idols. They were a class of people that could be depended upon to truly tell God's messages; rebuke sin in persons however great; cut down groves that were full of idols; walk up to Pharaoh, David, Belshazzar, and Herod, and say, "Thus saith the Lord." The term prophet in the original means "to boil over," and in the Hebrew it is always in the passive voice, showing that the fire that makes them boil over is God, and the hot indignation and fury against wrong is from him. What a blessed thing if he had that class of people to-day. We have them, and they have the mind and will of the Lord. It is their business to be as faithful.

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We now see why there was so little prophecy in the patriarchal age, and why prophecy died out with Joseph till the second period. This began with Moses. Aaron, Joshua, and Miriam were contemporaneous with him, giving a vast amount of revelation. Then came a long silence lasting for six hundred years. It was broken but once, and then by the voice of a woman, namely, Deborah. The prophecies of Moses have been carefully preserved, the choicest of them engraved on stone. They were sufficient to guide the people till the time they wished for a monarchy. New circumstances required new revelations.

Then Samuel and his associates for four hundred and twenty years uttered the word of the Lord to men. The monarchy brought many lapses from allegiance to God and many turnings to idols. In consequence of the eminence of these great moral questions the Jewish people were flooded with the greatest names and events in history. The tenderest beseechings in human language were heard; the greatest divine power was intrusted to men; direst threats were uttered and executed; nations were overturned and reestablished; they were punished by exile, and restored as quickly as they repented; and this earth was the theater of battles compared with which the fights of gods in Homer were small.

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This period ended with Malachi. After him there was no open vision or divine utterance for four hundred years. They had seen the folly of idolatry and utterly and forever renounced it. They had their state constitution, and they needed no other. The whole foundation of morality was laid, and they only needed to build on what they had.

Still the Jews were all this time looking for a greater prophet. A prediction was put on record by Moses saying, "A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you." And all the prophets from Samuel and those that follow after added interest and details to this prediction. The portrait of the great prophet was painted in words, and the time of his coming was fixed. First, the patriarchal dispensation was full of divine direction and help; second, the founding of a new state by Moses was a further revelation, the glory of which irradiates our Constitution and laws to-day; third, the perils and sins of the monarchy brought out a flood of divine light and help; and now fourth, the expectant world waited for a prophet greater than any or all the preceding ones to bring in a greater era than all. It was not disappointed. God always meets the expectations he has raised.

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Suddenly the old style of voice rang out again with its former authority, definiteness, and all the old characteristics. John the Baptist, rugged, plain-spoken, cried, "Repent ye, for the kingdom of God is at hand." We cannot fail to observe that it was the old cry for a turning from all sin and a living of a pure life. We cannot fail to see that, like all prophecies, it was an enlargement of man's field of vision and lifting of thought till it took in all beyond the stars. Hear the prophetic word to Adam, Thy seed shall bruise the head of the old serpent, the devil, beneath his heel. To Abraham, In thy seed shall all the families of the earth be blessed. To David, Thy throne shall be established forever in thy seed; to all people I will make an everlasting covenant with thee, even the sure mercies of David. Such enlargement of thought into the crushing of sin, and the chief sinner; into blessing all the families of the earth; into an everlasting kingdom in Christ the son of David; and a covenant in the heart with all the children of men must have come from the infinite God.

There are many lines of argument to show that in his being born of a virgin, the place, and the exact time of his birth Christ fulfilled numerous and minute predictions of his coming. Indeed, much of his life was so shaped to fulfill prediction.

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These can be examined at your leisure. It is of absorbing interest to find lowly herdsmen and slaves thrilling the world with great moral truths, living sublimely, and predicting a vast and magnificent future beyond the dreams of kings, scholars, and enthusiasts.

Did this last prophetic period, beginning with John the Baptist and ending with St. John the beloved disciple, have the characteristics of the other periods of prophecy, namely, that of the patriarchs, that of Moses, that of the monarchy with its sin, exile, and recovery? Most certainly. The characteristics of the prophets were great fearlessness in declaring the truth. It was nothing for a peasant to walk into the presence of a king and tell him plumply, squarely, the most unwelcome truths, even the overturn of his dynasty and the death of himself. The practice was amply continued in the last period. To the powerful and proud Pharisees rang out the words, "Ye serpents and spawn of vipers, how can ye escape the damnation of hell?" The older prophecies had the greatest tenderness toward sin repented of and forsaken. Nineveh's fasting and sackcloth are followed by three hundred years of mercy. The last period of prophecy forgives the sins of the palsied, the fallen woman, and provided for the

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storms and sunshine and by its ordered worlds, had revealed merely the eternal power and godhead; earlier prophets had added a great deal to what nature taught; but Christ revealed him in his fullness.

Second. The greater Prophet revealed human nature and history. His teaching answers momentous questions which utterly baffled the mind of man. He taught man's unity, fall, redemption, freedom of will. The first prophet showed the necessity of sacrifices. Under Moses the whole matter was systematized. Under Christ it was completed, so that there never need be any more sacrifice for sin. We need no teacher to show that there had been a fall in man, nor that there was sin and unutterable misery. But we did need a teacher to show how we could rise into perfect manhood and joy. This the greater Prophet showed. He gave us the law of social relations, "Thou shalt love thy neighbor as thyself;" the law of salvation, "Believe on the Lord Jesus Christ, and thou shalt be saved;" the ideal of life to be reached, "Be ye therefore perfect, as your Father in heaven is perfect;" and he gives the means of reaching it, namely, power to become the sons of God.

Third. As a natural consequence of such salva-

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tion, perfection, and heredity he reveals a personal, individual immortality of your soul and mine. Blessed be his name.

Have these prophecies ceased? No such voice has been heard for eighteen hundred years. Shall we listen for another outbreak from the skies? None is promised. None of the groaning nations are turning their expectant faces to the bending skies. Why not? Because we have it all. The moral law is so complete that nothing could be added. What can be added to the ten commandments as interpreted by Christ? How can you go beyond the precept to love your neighbor as yourself? The care and providence of God are perfectly revealed. He orders the steps of a good man; the very hairs of your head are all numbered. He cares for us with infinite care. There is no higher love that can be revealed than that of which Calvary is the symbol and type. Nothing can be added to the largeness and glory of the destiny of the faithful and good. It is so large now that only experience can explain it. No; there is to be no more outbreak of the prophetic spirit. The Master has given us all possible words and ideas, and he said of them, "The words that I speak unto you are spirit; they are alive." They are like their utterer, alive for evermore. And the

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live words of the Master are better than the dead words of a man, even though inspired.

Still there is one most cheering thought. These promises and predictions have ever been held to have successive and progressive fulfillment. Fulfillments in the past are not the measure of those of the future. David, when an old man dying in his bed, said, "Into thy hands I commit my spirit." How much more it meant when Christ used it, dying on the cross under the burden of the whole world's sin. The promise made through Joel to pour out of the Spirit on all flesh was partly fulfilled at the Pentecost, when the representatives of so many nations felt its power. But that was little to the larger, wider, and all-pervasive fulfillments that are now and are yet to come.

The words of the New Testament especially are emphatic words. They are so reinforced by intensive particles that it is difficult to translate them. There is plenty of room in the vast meanings of God for deeper experiences and broader revelations to men than can be uttered in the words invented to express man's little thoughts.

But besides the continual and progressive fulfillment of promises have all the predictions been fulfilled? Or are our skies still pregnant with fateful lightnings, and is the daily unrolling panorama

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of our future flushed with glories eye hath not seen? Most assuredly. The Bible prediction does not pertain merely to the past and the little dynasties of Palestine, Egypt, and Babylon. The whole earth is its field, all time is its province.

There is a time prophesied when nation shall not lift up sword against nation, neither shall they learn war any more. A time when the earth shall be filled with the knowledge of the glory of the Lord as waters cover the sea. From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, great among the heathen, saith the Lord of hosts. There are whole pages of such prediction that never could be fulfilled by any circumstance of the Jewish state. That this glorious time is coming, that its auroral light is already flushing the sky of the world, nearly every close observer of the signs of the times steadfastly believes. There are predictions of the overthrow and extirpation of paganism, Mohammedanism, the papacy, but not the Church of Rome; predictions of regnant sin outbreaking and masterful, of dire conflicts with righteousness, of the final supremacy of Christianity in this world, and the overthrow of Satan and his confinement in a state prison of the universe.

Prediction does not hesitate to go forward to

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the end of the material world. Far down the vista of time Peter sees the day of the Lord come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. But prediction also sees the new heaven and the new earth wherein dwelleth righteousness. Beloved, seeing that ye look for such things, be diligent, that ye may be found of him without spot and blameless, looking for and hastening the coming of the day of God.

None of these predictions are impossible in the nature of the case. They are not more improbable than many that have been fulfilled in the past. There have been scoffers in all ages, saying, Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation. Nevertheless the Lord did come. So there will be scoffers in the future. But they will be confounded. They will go on counting the days of their petty arithmetic on their fingers. But with the Lord a thousand years of mighty transactions can be condensed into one day. The time element is usually uncertain because events so turn on the disposition, free wills, and deeds of men.

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No prediction is perfectly understood till interpreted by the grand unfolding of its fulfillment. It is too large to be grasped by man's fingers, too vast to be comprehended by his intellect. David said, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech or language, where their voice is not heard." David did not know a thousandth of the knowledge God poured through the stars. All of modern astronomy, all of the spectroscopes, discoveries, and all the demonstrated music of light singing through all the starlit spaces was not known, but it was all included in the divine statement. So the whole earth is written over with prediction and its fulfillment. Nations rise and grow, they decline and fall at the word of the Lord, uttered perhaps centuries before. And when in your after years you shall tread the soil of nations now buried out of sight, and muse amid the ruins of the greatest of human works where now the hyenas roam and the bittern cries, you will see the ages troop by filled with great streams of races, bound by a definite destiny, and you will hear all the centuries and the millions chant as they pass, "Not one jot or tittle of God's word shall fail till the heavens

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and the earth pass away. The Lord God omnipotent reigneth."

But there are prophecies vastly more enchanting to us than those pages upon pages of minute and accurately fulfilled declarations concerning Tyre, Sidon, Babylon, Jerusalem, and Egypt, or even concerning the future being and the end of the earth. They pertain to ourselves. The departing Lord promised us the Spirit that should lead us into all truth and show us things to come. Here is for students the enchantment of all truth, and things to come pertaining to ourselves. What are the personal things revealed to us by prophecy? First, our future existence. Men have ever asked if death ends all, and found no answer. The vast unknown may send back dismal echoes of our hopes and fears, but further than this it is voiceless. But the great Prophet says definitely, "My sheep hear my voice, and I know them. And I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." The future is now as different from what it was before he spoke as a starlit night offering us glorious outlook into infinity is from a night of storm and blackness.

Of course we are entirely indebted to these predictions for all our faith in the resurrection of the

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body, and our being clothed upon with a house that is from heaven.

What is predicted of that future life? Human reason has attained to nothing. Achilles voices the best non-Christian thought when he says, "Speak not another word of comfort concerning death, O noble Ulysses. I would far rather till the fields, a day laborer, a needy man without inheritance or property, than rule over the whole realm of the departed." How different is our predicted future. Three thousand years ago we were told, "In thy presence is fullness of joy. At thy right hand there are pleasures for evermore. I shall be satisfied when I awake from death in thy likeness." One of the elements of that satisfaction is knowledge. The greatest reasoner in the Church said, "Now I know in part, but then shall I know fully." We are led into the temple of truth here, but there we shall have time and power to understand its beauty. A necessary result of knowledge is power, and of power is dominion. The keynote on which man's existence was pitched in the beginning also opens the anthem of his existence in the future. Dominion at first, dominion forever. In what measure? He that has been faithful over a few things shall have dominion over many things. He that has im-

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proved his faculties tenfold shall have dominion over ten cities.

When the cold winds blow, when the leaves fall and universal death seems invading all the earth and sky, we know enough to prophesy that the spring will come, the flowers bloom, and abundant life surge about us. When old age comes, feebleness oppresses, night and death chill every faculty, there is One who knows enough from personal experience to prophesy that eternal day hastens, life flows in abundant rivers, knowledge is complete, dominion immense, joy perfected, and the likeness of God restored. With this shall we be satisfied.

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V.

THE BIBLE: MIRACULOUS SIGNS OF GREAT IDEAS.

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SYLLABUS.

V. MIRACULOUS SIGNS OF GREAT IDEAS.

Seven Assaults on the Fact and Credibility of Miracles. First Six, at least, Unsuccessful.

(*a*) The Jewish—done by Beelzebub.
(*b*) Heathen—by some Polytheistic Gods. All dead.
(*c*) Pantheistic—Spinoza says contrary to *his* idea.
(*d*) Skeptical—Hume says not credible—by him.
(*e*) Rationalistic—Needs an ir before it.
(*f*) Historico-Critical. Christ according to Strauss.

A Miracle is an Event Contrary to Usual Order, given to Authenticate God's Messages.

We cannot accept revealed religion without supernatural proof. We demand such proof. Christ answers, "Believe me, for my work's sake." All heaven and earth subserviently wait to authenticate. The greater the doctrine or revelation, the greater must be the proof.

Not necessarily Contranatural, only Supernatural.

Mighty works mean mighty faculties. Glad of them.

Christ's Miracles were mostly at Opening of his Career.

Authentication needed chiefly at first.

Miracles had Definite Periods.

Two in Old Testament—Moses, Elijah. One in the New to authenticate Christ and the disciples.

Are more Miracles to follow?

No, not of that kind. "THE TRUTH" has been sufficiently authenticated.

The Power was always Sufficient.

Any sign asked was easy. Miracles of destruction provocative of faith. There is a greater miracle for each of us than any in all the past.

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V.

THE BIBLE:
MIRACULOUS SIGNS OF GREAT IDEAS.

IF you find an apple tree underlaid with clubs be sure the apples are good. When the Cemetery Ridge at Gettysburg was furiously cannonaded for hours, and then charged with three lines of intrepid troops, it was clear that the enemy regarded that point as the key to the position. So, judging by the number and fierceness of the attacks on mighty works done for signs of divine power, and commonly but erroneously called miracles, we may know that the enemies regard them as the greatest defense of the Christian faith. Hence they must be broken down and discredited at all hazards and by all means. The most terrific charge of modern times was that of the Russians at Plevna. But they only launched three successive columns against the Gravitza redoubt. They took it. Seven distinct assaults have been made against the credibility and fact of the Bible miracles. They are yet untaken. Of course none of the first six were successful, or there would have

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been no seventh. The enemies of the faith concede by each new attack that all the others have failed; else a new assault would only be, as Gavroche said, "Killing my dead."

Let us recapitulate these futile efforts. The first was made by his haters and murderers in Christ's own time. The people were convinced and said, this is the promised Son of David; but the Pharisees, while confessing the reality of the superhuman work, attempted to account for it—this man doth cast out devils because the prince of devils is in him, and he naturally rules them. Jesus answered on the spot so that it was never raised again. The Jewish assault was dead. The cause was still alive.

It is a great comfort that those sharp Pharisees who were on the ground and knew all the facts and had experience in themselves concerning matters of that sort actually confessed that a devil had been cast out. So in regard to the changing of a begging cripple into a rapturous shouting well man leaping and praising God, the critical rulers said, "For that indeed a notable miracle has been wrought is manifest to all that dwell at Jerusalem, and we cannot deny it." The men on the spot, both common people and wise men, believed in mighty works utterly surpassing the power of man.

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The heathen assault followed, avowing that these works were wrought by some of the gods many and lords many with which imagination had filled the earth and air. The death of Polytheism took all the force out of that explanation of conceded miracles.

The third assault was pantheistic, led by Spinoza. He denied the possibility of miracles since it was contrary to his idea of God. Well, it might possibly be that his idea of God was surpassed by God's idea of himself. It is far from being modest to assert what God cannot possibly do in nature because a man's conception of him will not allow it. The ridiculousness of this assault was like that of Don Quixote on the windmill—the assaulter was cast in the dirt and the mill went on.

The fourth attack was the skeptical one led by Hume. He insisted that miracles could not be made credible; they were not in accord with human experience. Neither did the steamship or telegraph accord with previous human experience; but they are tolerably credible nevertheless.

The fifth was elaborated by Paulus in his Commentary published in 1800. He calls it rationalistic. We often find the darkest girls called Blanch or Lily. It is presumed that names and facts will make a good general average of complexion. This

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rationalistic theory said Christ did not make bread for the five thousand. He generously brought out his own stores, and the generous example induced others to do the same till there was enough to feed the multitude and for twelve baskets of fragments. He did not tell Peter to catch a fish with a stater coin in his mouth, but to catch fish enough to sell for that amount. He did not raise Lazarus, but shrewdly guessed the time he would come out of a swoon.

The din of this assault quickly died away. Every honest Christian man who thought that language had laws and words had meaning, even every unbeliever who wanted even this poor respect for the word of God obliterated, repudiated the theory. Assaulted in front and rear at once, this theory became so poor that there was none to do it reverence.

The seventh and last assault is called the historico-critical, and is represented by Woolston and Strauss. This method is as follows: How should there have been such a crowd to hear Jesus preach at Capernaum, where he was so well known? Why need the four men bearing the sick of the palsy be in such a hurry? How could they get up to the top of the house? Where did the ropes and pulleys come from to let down the palsied?

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Where did they get axes to break up the roof? How could those below escape being hurt by falling plaster? And why did not the owner protest and send Jesus up to the roof instead of letting the palsied down?

Hear the higher significance of the so-called miracle of the healing of the palsy. His disease indicates a general dissoluteness of morals. The four bearers are the four evangelists. The house to which he is to be carried is the intellectual edifice of the world, otherwise called "wisdom's home." But to the sublime sense of the Scriptures, called the top of the house, man is to be taken. He is not to abide in the low and literal sense of them. Then if he dare open the house of wisdom he will presently be admitted into the presence and knowledge of Jesus. To what ridiculous credulity men will come who are anxious to reject faith.

If Jesus came into the world to feed common people on this kind of fog and east wind he certainly did not choose his methods wisely; for not one in a million ever perceived his meaning. We are not ready yet to shout, Great is Allah! and Strauss is his expounder and prophet. Strauss took clear things and muddled them, and left all his readers wailing, "He has taken away our Lord, and we know not where he has laid him."

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Unbelief having done its best in seven different attempts to batter down this rampart of the Christian faith, and utterly failed in all, let us now ask, What is the meaning of a miracle and what is its value in the Christian system?

We are in the midst of mighty forces continually in full play. The worlds swing orderly, the mountains ascend, the waters gather in the valleys, volcanoes spout their cataracts of fire, earthquakes topple down the mountain crags, thunders roll, and lightnings flash. None of these great works are accounted extraordinary. They are in the regular order of nature. What, then, is a miracle? It is an event or effect contrary to the regularly established order of nature given by the Creator to his messengers that they and others may know that such messengers are divinely authorized. Hence they are signs from God, not mere wonders for men. This is the meaning of the main terms used in both the Old and New Testaments. The term miracle, meaning a wonder, is a mistranslation. It really means a sign or token given by God as a credential that men may believe his messenger and message.

This definition would seem to preclude the working of miracles, so-called, for the mere benefit of them on whom they are wrought. And I think

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justly, else all the sick would have been healed and all the poor enriched. A miracle must have an educative and certifying effect. If the good done be a sign, the thing signified must be far more valuable than the sign. The sign on a man's store or office has little value compared with the goods or the man within.

Why are signs needed? Because we will accept no revealed religion unless it has supernatural proof. And the greater the religion the more imperious the demand, the greater must be the proof. Why should we allow commandments to be laid upon us, restricting our liberty and controling our acts, unless a supreme authority authenticates the revelation and stands behind the commands? There must be sufficient proof when authority utters edicts from which there is no appeal. This is exactly God's idea in the matter. Jesus always spoke of his mighty acts as signs conducive to belief; that men would not be guilty for rejecting him had he not done sufficient works to give a perfect and sufficient credential for his demands. "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But now they have no cloak for their sin. Believe me for my work's sake."

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If a religion that claims absolute power over acts, thoughts, and conscience must have sufficient proof, this authority cannot rest on pleasure, recognized utility, nor general good, but on the supreme will of God, and this will must be supernaturally avouched. The doctrines of the Bible do not sufficiently commend themselves to unassisted human reason. That God took our nature, suffered, died, and must be supremely and eternally worshiped is not a discovery of the human intellect. Nor does it always accept it. Where is the proof? Partly by prophets—that has been considered—and partly the supernatural signs that are now before us.

To authenticate the prophets was a necessity. If they taught truth already known no credentials were needed more than the preacher needs them to-day. But when any great advance in revelation was to be made, all earth and heaven stood subservient to its indorsement. All the ten plagues waited as ministrant proofs on Moses before Pharaoh, and all the dividing of the Red Sea, the miracle of manna, the thunders and lightnings of Sinai, the opening of the earth to swallow the sons of Korah waited on Moses to authenticate him before the children of Israel. Without these credentials Moses would have been slain as an

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impertinent meddler by Pharaoh, or as an impious usurper by Israel. God constantly insists on this credential character of miracles. On the day of Pentecost Peter says, "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you." And in Hebrews it is said the "great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."

The proper feeling, then, for us to have at the sight or reading of any mighty work such as feeding a multitude, stilling a tempest, raising the dead, is not a stupefying feeling of wonder, but an open-eyed alertness of mind asking, What great truth does this authenticate? What great teaching is attempted? What great teacher is declared to be sent from heaven in whom God is well pleased? The Chinaman or the child may regard powder as a means of making a fizz that ends with a cracker; but a full man must regard powder as a means of rending the heart out of a mountain or as a power to annihilate the oppressors of the race and establish the freedom of man. So of these greater powers, those who are despisers must wonder simply

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and perish. But the signs which Jesus did were written that ye might believe the inexplicable truth that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. The greater the doctrine the greater the need of proof. If there were no great revelation offered us we should need no great proof. But we are glad that there are truths great enough to require all nature to groan in travail, to require that seas and lands be divided, that the sun be darkened, and the dead raised from their graves to sufficiently certify their greatness and reality. All hail to truths so great that words of human origin and compass have no use! Concerning the stupendous fact of the self-resurrection of our Lord Luke says it was made certain by many infallible proofs. But the greater fact, that we might have eternal life through his name, needs many more infallible proofs. But converted millions have declared that these proofs were blessedly sufficient.

Now, what is a sign, wonder, or miracle? It has already been said to be an event with a supernatural significance. It is not necessarily a supernatural event. When God made the rainbow a sign it was just a natural rainbow. A miracle is not contrary to nature, as we ordinarily observe it, but superior to it. It rises above ordinary

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material laws. But material laws are all made elastic, flexible, and easy to be overcome when a higher force is brought to bear. We overcome gravitation every time we rise or toss a ball in air. It is mastered when the sun lifts millions of tons of water and bears them over the continent. This is not thought to be unnatural in the case of the rain. Why should it be thought unnatural when the divided sea stood upright in heaps for Israel's forces to go through dry shod? What is unnatural to the department of gravitation is perfectly natural to the department of sunshine. And what transcends the department of sunshine may be perfectly natural to forces that God sends to wait on the outstretched rod of Moses that the Egyptians may know that he is the Lord. The miracles of earth are only the common things of the skies. All our forces come out of the spirit world and are inferior to those that have free play there. It is the Spirit that forms the worlds, bestows on them the so-called forces of nature, and upholds those forces by the word of its power. Hence, whenever the spiritual is brought to bear all lower forces feel its mastering superiority. Man masters these lower forces in a thousand ways. And if man, shall not God? What Christ did was natural to him as breathing is to us.

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The term used by Matthew (xi, 20), and translated "mighty works," might as well be translated mighty faculties. So that healing the sick, giving sight to the blind, and raising the dead were the ordinary outworkings of his faculties or capacities. It was no more for him to turn water into wine in the jar than to do it in the grape; no more to make nourishment in his fingers than to do it in the growing wheat.

How glad we should be if our best feeling, thought, action, electness, and effectiveness in speech ever equaled Christ's ordinary feeling, thought, and action and expression. His everyday life utterly surpasses our rarest ecstacy. Of course his deeds will be wonders and signs. Lofty deeds always wait on lofty thoughts. King Herod heard of these deeds and accounted for them as follows: It is John the Baptist; he is risen from the dead; therefore, mighty works do show themselves forth in him. To have been in the spirit world and come back is reason enough for mighty works. What of Him who came down out of the spirit world at first and went back and forth as easily as we cross the boundaries between countries? Can we ever hope to touch his best, whose ordinary so surpasses us? Yes, he says we may enter into his joy and sit down on his throne. There can be

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no more intense expression. But between now and then we must expect signs and mighty works to teach mightier thoughts and feelings.

It is an unutterable joy to me that the Son of man, wearing our form and claiming to be our brother, has such faculties, does mighty works as easily as I breathe, goes back and forth through the gates of death unscathed, and goes up from the earth in glory, sending his angel to say, "This same Jesus shall likewise come again in like manner." It has enlarged our thought, lifted up our humanity, and unspeakably glorified our kingship over all things. We know not now what we shall be, but we know that when this same Jesus shall appear we shall be like him. He that brings such extraordinary thoughts must have extraordinary credentials.

It will be remembered that the great outbreak of mighty works as signs was at the beginning of Christ's career and not at the close. He must be authenticated at the first. It was at the very opening of his ministry, even before the sermon on the mount, that there was such a profusion of miracles that no attempt was made to describe them separately. They were summarized as follows: They brought unto him all sick people that were taken with divers diseases and torments, and those

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that were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. Toward the close of his ministry miracles were rare enough to be described in detail. When once the teacher gets authority let the wonders cease that the truth may be regarded, unless greater and greater truth is to be revealed. We see the proper result of every miracle displayed in the blind man cured and the leper healed. They worshiped him.

How could miracles be such a great authentication? What certificates of divine care do they bring? They were performed in the presence of critics and enemies anxious to repudiate them. Critics now say they would like to have these miracles performed in a hall before a scientific committee of investigation. What sort of a hall would they desire for the plagues that covered the whole land of Egypt, and for the darkness that was over all the land of Judea from the sixth to the ninth hour? What could their committee report if the earth swallowed them up with the other sons of Korah? There was a sharp, alert committee in every case, and they said, "A great and notable miracle has been wrought, and we cannot deny it."

There was not one miracle merely, but many,

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covering many centuries and thousands of years. Yet as prophecy had its periods so did its sister sign the miracle. Even the heathen poet Horace said, "Let not a god intervene unless there is a knot worth his untying." We must not call on God for things we need to do for ourselves. Hence these miraculous signs have great epochs. There are but two in the Old Testament and one in the New. When Moses came to establish a new state and systematize religious observances, and lead the Church up to Canaan, the whole heavens bent to aid, and lent all their superior forces to authenticate the divine messenger and message. All Egypt, the Red Sea, the wilderness, Jordan, and the land of Canaan so thrilled and throbbed with the powers of the heavenly state that Peter referred to it at Pentecost fifteen hundred years later as one of the things best known to his auditors: "This man Moses led Israel forth having wrought wonders and signs in Egypt and in the Red Sea and in the wilderness forty years." Again, when all the true religion in the world seemed in danger of going down before the witchery of idolatry, and Elijah said, "I alone am left who have not bowed the knee to Baal," then once more, and by sheer necessity, the heavens put their powers into the hands of men. And they shut the skies that

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they rained not; called down a sort of fire from heaven that could burn water; divided the river Jordan again, and raised the dead. Even an angel came to turn the army of Sennacherib into dead men. It seemed as if supernatural powers could not do enough to save imperiled religion.

Then seven hundred years later Roman supremacy and corruption covered the earth. Even the very gods were debauchees. Worship was a debauchery. Skepticism was so universal that one whole sect of the Jews denied a future life. The other was made up of triflers, sneerers, and politicians who esteemed their own traditions and puerile ends above the kingdom of God. And Pilate sneered at the truth in the presence of Him who was truth itself. O pitiable world, not only hating religion and making the word of God of none effect, but also murdering the Prince of life who came to save it, what hope is there for it? It is a maniac world, homeless, helpless, sobbing, or shrieking through the dark.

But the merciful heavens are not unmindful. Homer voices the Greek theology when he says:

> "The gods decreed to wretched men
> To live in anguish. They themselves
> Are griefless."

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Hear the Christian poet sing, so differently:

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given."

Hence in time of direst need the King, who had sent his servants that had been beaten, shamefully entreated, and killed, sends his Son. He must be plentifully credentialed. The signs are significant and sufficient, the voices are definite, "This is my beloved Son, hear ye him." There could be no greater and more conclusive authentication.

These divine credentials are continued to establish the fact that the apostles are really commissioned and sent by Christ. They teach the same truths. Earth continues to borrow the potencies of heaven as proofs until the truth is established and has free course to run over the earth and be glorified.

What has followed? Not more miracles, but more and wider acceptance of the truth previously authenticated. Since that hour we have had progress and not backsliding. There has been no century that was not better than any preceding. We are closing one long morning of nearly nineteen hundred years. We look on gray hints in the

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east, auroral rays that shoot up the sky, clouds that change from darkness to glory, morning stars vanishing into greater brightness; we quaff fresh morning airs that seem like breaths from heaven; we hear songs not of birds only, but of happy nations. It is all one long morning. What will the noonday be?

Let the sign eras close. The truths they authenticate are a thousand times more dear. It is something to say the devils are subject unto us, but we rejoice far more that our names are worthy to be written in heaven. It is something to have palsy cured, but it is so small that it is not mentioned in the haste of Jesus to say, "Thy sins are forgiven thee." A miracle-worker is great, but he is nothing to a truth-teacher. Christ showed many mighty works, but he said of him that believed on him as the truth of all the worlds, "Greater works than these shall he do." His mighty works were recorded for our learning and encouragement.

The power was always sufficient and infallible. There was no case that baffled the worker, a resurrection being as easy as a birth. The stilling of a storm of a whole sea turns on a word as readily as baffling the rage of one man. It made no difference even to earlier and minor prophets what sign was asked. To Ahaz Isaiah offered any sign.

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Make it deep unto Hades below, or high in the vault of heaven above. And to Hezekiah it was no matter whether the sign should be the going forward or backward of the shadow on the dial. The ease of all these things makes belief in our greater things of the future possible. Glance ahead with the eye of prophecy. The Gospel of the kingdom shall be preached to all nations, the precious light of our nineteenth century shall penetrate all places of darkness. The habitations of cruelty shall be full of kindness and love. Long after that the world and all that is therein shall be burned up, pass away with a great noise; but we look for a new heaven and a new earth wherein dwelleth righteousness. Creation certainly has been. Recreation is as possible. The new Jerusalem shall come down from God out of heaven adorned as a bride for her bridegroom as easily as we send up a balloon. We will remember that all these mighty works, unthinkably great, are still for signs of higher thought and greater ecstacy. The sea of glass, the streets of gold, the walls of precious stones, the glory that cannot be borne by mortal vision, the painless, tearless state, the sound of shouts like the voice of many waters, the harpers harping with their harps are not finalities and things, but are signs of inner states and

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spiritual joys. It has always been a matter of Christian faith that wrecks and destruction are not provocative of despair, but rather helps to soul states better than lost or recovered worlds. There is a sacred trust that cannot be shaken. It is only heightened by miracles of disaster. The psalmist said, "God is our refuge and strength. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Such miracles of destructive power are only signs of the protective power to those whose refuge is in Him. So testifies Habakkuk, so Paul, so Peter. It is precisely the case of an old colored woman in the earthquake at Charleston. Houses were crashing down, the earth tossing like waves, men's hearts failed them for fear. They cried out and prayed in the agonies of despair. But she was shouting for joy. It was a sign of the power of her God. "Hallelujah. My Jesus has power to shake terribly the earth." So with the wreck of the worlds. If that great event can be made a sign of power and an incentive to confidence in that power, all the inhabitants thereof and all the spectators from heaven shall surge forward in one great sunburst

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of new faith. God would gladly wreck a world any time if the mighty work would give new trust to his humblest child. That is largely what death is for.

The prophecies, providences, and miracles in our daily lives have come to be so common that we think of them as matters of course, naturally to be expected. We long for some fire to come down on our mountains; some voice that shall be as personal to us as the Father's was to our Elder Brother; some Jordan to be divided in our pathway to the promised land. Our Father is not unmindful. We come to the Jordan of death. In surprise we find ourselves passing over dry shod. We say there is no river. We hear a voice saying with infinite tenderness, "Lo, I am with you. Be not afraid." Thus there comes into our experience as great a miracle as ever came to Moses or Elias. It is a sign of a great idea, a new revelation. Faith bursts into full flower, and so the heavenly Canaan is entered. Thus death is ours, and its great miracle can bring such an outbursting faith that the best and highest life here may say "to die is gain."

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VI.

THE BIBLE: CRITICISM, LEGITIMATE AND NECESSARY.

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SYLLABUS.

VI. SUBJECT—CRITICISM, LEGITIMATE AND NECESSARY.

The Bible more criticised than any other book.

This certifies its largeness. Greater than any human mind. Philosophy is too large to be mastered; hence a dozen forms. So the Bible—it is here to stay. We must deal with it.

First, we will keep the right temper of truth-seekers.

Openness to conviction, till the whole case is in. Knowledge of one thing does not imply knowledge of all. Scientists have made innumerable and colossal mistakes. Dozens of theories dead.

The Bible is presumably true.

Millions of earnest, thoughtful souls have thoroughly believed it. After every possible assault it lives—immensely.

We agree that every department has its own tests.

As many faculties, so many fields; eyes for color; logic for mathematics; heart for religion. Natural selection overcome. Supernatural selection.

We will observe due order and values of truths and faculties.

Different faculties relate to bread-getting, love, and knowing God.

"*Higher Criticism.*" *The Bible invites it.*

Its friends have always been doing it.

Five departments: Textual, Historical, Archæological, Philosophical, and Experimental. In every department the Bible is stronger every decade. Many a Red Sea is full of corpses of the Egyptians.

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VI.

THE BIBLE:
CRITICISM, LEGITIMATE AND NECESSARY.

THE Bible has been subject to more criticism, both better and worse, than anything else in the world and perhaps out of the world. That is right, natural, and to be expected. That fact testifies to its largeness. No man spends his life investigating a molehill. A glance is enough. The whole of it is in its name of two syllables. But critics who keep busy for thousands of years on one book simply, themselves attest its largeness, a largeness greater than the human mind. Ah, is that true? Certainly, else some great soul would look at, discuss it, settle its position, and be done with it forever. Several notable minds thought they had done with it. They named the product superstitions, fears, jumble of incongruities, etc.; we will rid mankind of the incubus. But before they could be done with their words it again filled the thought and heart of man. That is not strange. There are several things larger than man's thought at present. Take philosophy, an understanding and classification that tries to cover all phenomena.

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Like the schooner that a landsman tried to manage, it is too much for us. Most of us have not yet found our starting point, nor made sure of our first principles.

There are seven forms of philosophy, some horrid as Sycorax, and some beautiful as a siren, through which runs one idea, namely, stress is laid on the sensible rather than the supersensible. Under this general head would be classed materialism, sensualism (the word is used in the philosophic sense), externalism, utilitarianism, positivism, secularism, and agnosticism. And under their banners march many great names—Locke, Bacon, Comte. Then there is the other extreme called idealism, that magnifies the supersensible and more or less seeks to discredit the sensible. Under this banner train mysticism, asceticism, spiritualism, and superstition. And between these extremes human thinking has been vibrating, occupying both sides of the road at once with a scared look on its face, like a tyro on a bicycle, that seems at once both drunk and totally depraved. The only difficulty is this, philosophy is too large for it at present. But then these efforts develop man; he all the time gets larger, and philosophy remains the same. So there is prophecy in fact and in word, that finally every knee shall bow and

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every tongue confess to some great principles everlastingly true and omnipotently strong. O for some teacher, come from somewhere, who can turn a straight furrow through the field of the universe. Plenty of men have attempted it, but when they have driven to the end we look back and see that their driving has been as crooked and helpless as Phaeton's and as destructive and blackening to some beautiful Afric world. The team is always too much for the boy. The only way to save the world is to hit him with a thunderbolt and restore the sun to its accustomed path.

So with Bible criticism. Foes and pretended friends have been at it. It was buried in the tomb of the dead languages for centuries and sealed with a seal, and a watch set. But the stone was rolled away, and it came forth in the glorious speech of the men of to-day. Then the vastest army on the earth was set to hunt, pursue, and find every copy that had escaped, and burn it. But its ashes were like the blood of the martyrs. Men established a substitute for its teachings, and decreed that one man should be infallible in its place. But it would not be retired. It came forth as the sun comes in the morning, and both the fogs and darkness of nature and the rush lights of man's making disappeared at once.

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Whatever else is true in your present and future scholarly life, young gentlemen—for in all these matters of faith women are all right anyhow—this is settled: you must have to do with the Bible. As an object of profound interest, of highest study, and a base of all morals and government this book is here to stay. You may ignore the tariff, but the custom house officer will not ignore you when you come into port. The great facts and forces of law are greater than your little contempt. You may curl your bedowned lip at coeducation and the woman question generally, but that does not prevent the girl from getting higher marks than you do. You may cry to the Bible like Macbeth to the ghost of Banquo: "Hence, horrible shadow, unreal mockery, hence," but it quietly sits on in Macbeth's place, pushes him from the stool, makes him reveal his murderous heart and hand. It rose out of the spirit world that is the source of all power. So in all the years of your coming life the Bible will rise out of the spirit world with the same voice that commanded the light to shine out of darkness. The loftiest scholarship will revere it. Ethics will turn to it for its principles and authority. Philosophy will find its loftiest flights therein. Legislation will be based on it. There poetry will find its deepest

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wells of inspiration, and oratory its most sonorous periods and aptest quotations to bejewel its grandest flights. Since the Bible is here and will be when we are gone, what shall be our attitude toward it?

First, we will maintain the right temper of all truth-seekers, openness to conviction till the whole case is in, and ever free from sneers that betoken a little mind, ready to give the truth the right of way into our whole lives as much as we do the law of gravitation or the principle of digestion. In doing this we shall have gained much as honest students. Voltaire's worst crime against himself was the sneer that was so perpetual as to make it impossible for him to know or judge some kinds of truth. The great king who knew him best most fittingly called him a monkey. We must shun all roads that lead to such ends. We are not free from the danger. Some men, great in many respects, become partially insane the moment they turn to what they please to call fanaticism. Draper wrote a book on the conflict of religion and science whose characteristics would have irreparably disgraced any Christian who had so written of science. Huxley is not free from such prejudice against Christianity as would destroy the reliability of his testimony in a police court in a

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case involving ten dollars. Stanley complains that "the votaries of science are apt to feel an affection for one's bleached skull and frame of unsightly bones more than for what is divine within a man. If one talks of the inner beauty, which to some of us is the only beauty worth anything, they are apt to yawn or return a compassionate smile. They seem to wish you to infer that they have explored the body through and through, and that it is a waste of time to discuss what exists only in the imagination." It was the pasha's interest and ability in bugs, and imbecility in everything else, that led the great explorer to say this. The difference between the two men in all that makes for manhood and achievement is largely dependent on that belief in divine things that the entomologist smiles at contemptuously, and that the explorer embraces with his soul, and uses to carry him through the greatest toils, trials, and triumphs of our age.

Young scientists are specially liable to danger here. They are students of the seen and tangible. They look for certainties in definite ways. The whole department of the unseen may escape them. There is also an exuberance of youth necessary to great achievement that should not be perverted. Often, "as soon as a young scientist is able to

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distinguish the horns of a beetle from the feelers of a wasp, he begins to patronize the Almighty." The assumptions of omniscience on the part of scientific scribblers would be ludicrous if it were not blasphemous. Let the shoemaker stick to his last. It is said that any Japanese is so self-confident that he would not hesitate to take command of a man-of-war, even if he had never seen one before. We had an example of this gigantic presumption, that dares to rush where angels fear to tread, when men who never set a squadron in the field, much less themselves, undertook to manage a gigantic war by newspaper. Their various howls and demands cost us thousands of lives. Scientists are quick enough to demand "hands off" on the part of theologians. "Hands off from religion on the part of irreligious men" is a just retort.

Why should knowledge of one thing argue knowledge of all? "The flower in the cranied wall" may lead to all and all in all, but one may know the first when he sees it and not have gone to the last. Scientists have the greatest reason of any to be modest. They have made more mistakes than any others, and mistakes that are colossal. It is said that the French Institute of Science has published eighty theories of geology, everyone of which is dead. I do not vouch for the absolute

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accuracy of the figures; some transcriber may have added a zero to the eight and made it greater. But there is a sturdy, immovable, and sufficient rock of truth in the expression. A mistake of two hundred millions of years is not strange to science. But that is nothing. Guessing is not an exact science. In many things we guess at half and multiply by two, and call it exact, because the last process is demonstrably so. It is a credit to man that he can blunder so sublimely. It testifies to his largeness, and specially to nature's largeness, because his largeness can therein blunder so immeasurably.

There is a presumption in favor of the truth of the Bible, and the Christianity derived therefrom, because it has been and is believed by millions of men as earnest, reasonable, and well endowed as any of us. They have looked into its claims thoroughly all their lives. By adding these lives together we shall have put the most careful investigation for thousands of years upon the book, and it bears the study. The more earnest the study the more clear the light. Just as in the study of this world, the better the instrument, the more thorough the search, the more things it finds in the light; the rainbow, the seven colors, the colors invisible above and below the spectrum;

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it detects the vibration, hears the music, enjoys the sanitary effect, watches it create the flower out of dust, and finds the very substance of worlds not seen. And, blessed be God, study of the Bible finds that it is the true light that lighteth every man that cometh into the world.

The Bible is not meekly held to be true because it has never been assailed. Every weapon in the arsenals of thought has been tried upon it, and many that had no thought. Voltaire, Ingersoll, *et id omne genus*, tried the Chinese style of warfare, a fanfare of tomtoms and guffaws. But Gibraltars are not taken in that way. And when the sneers and ideals of Voltaire's life culminated in the unnamable atrocities of the French Revolution men went back to the Bible and its ideals with a gasping shudder that they might not get them again before all was lost. Huxley is now trying on it what he calls his weapons of precision. He tries to convict the Lord of the "misdemeanors of an evil example." He fails notably and ignobly. If he brought no greater precision into science he would not be a tenth rate authority. No weapon formed against the Bible has prospered. Its shields are of such celestial temper that every sword edge is turned and every spear is blunted. It was never so circulated, expounded,

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believed, loved, and built into lives and nations as to-day.

In the face of this fact there are men who claim that the battle against the Bible is already over and won. Karl Pearsen says: "I set out from the standpoint that the mission of free thought is no longer to batter down old faiths. That has long ago been effectively accomplished, and I for one am ready to put the railing round the ruins that they may be preserved from desecration and serve as a landmark." Somebody is found to make essentially that declaration in every century or oftener. Voltaire gave Christianity a generation in which to die. Ingersoll gave it ten years. Karl Pearsen has it in ruins already. Thousands of dogs bark at the full moon every night, but the moon goes right on unscared.

As seekers after truth we will agree that each department shall have its own tests and standards of truth. We will not insist that the mathematician shall test his demonstrations with litmus paper, nor that the artist shall make his paintings of sunset beautiful to our feeling fingers; nor that the musician shall make us see his melodies and symphonies; nor that our hearts, yearning for sympathy and response, shall be satisfied with a chemical analysis of the color in the lips of our beloved, nor by the

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spectroscopic investigation of the light in her eyes. There are other tests and applications much more satisfactory. The reason why man has many faculties differing as widely as the exactitudes of the mathematician from the imagination of the poet is because there are many fields of investigation. Each faculty has its own field. Hence it is quite possible that a man may be a good cloak-maker and a very poor poet. He may be as grand a musician as Beethoven and not know enough to cut the coupons off a government bond to meet his physical hungers. Will we not agree that the painter shall be the best judge of painting; the sculptor of statuary; the architect of the Parthenon; the jurist of law; and the Christian of the adaptation of the Bible to produce a holy life? Moreover, have we not a right to insist that criticism shall not be merely destructive? Some artists were criticising as too small the decorations that were being put on a noble hall in Rome. Michael Angelo came in, and they asked him his opinion. He studied and was silent, but, stepping to the wall, sketched a head of such magnificent proportions that everyone cheered as he saw it was just adapted to the place. "I criticise by creation," he said. When I see the horde of Goths and Huns trying to ravage the fairest

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temples of thought ever built on the earth, I wish some of them would try their hand at creation. This is what we will insist on, that Michael Angelo, who had raised the Parthenon in air in St. Peter's shall be our most revered critic in architecture, and that the good, philanthropic, holiest men of any age shall be our most revered critics in religion.

This is a peril of our age. A man arrogant in one department may demand that all others shall be submitted to his tests. La Place said, "In my heaven I find no God;" and Lalande wrote, "I have peered through the heavens for sixty years and have never seen him yet." What a pity that these men could not have known what Carlyle afterward so aptly phrased; there are "actual matters that refuse to be theoremed or diagrammed which logic ought to know that she cannot even speak of." And what a pity that these men did not know what was already written by one as eminent in religious life as they were in astronomy and a thousand times more influential: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth,

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and in thy heart." "In him we live, move, and have our being, for we are his offspring." "With the heart man believeth unto righteousness." Great thanks, sturdy Carlyle. We repeat one of the most virile phrases that ever slid from your rugged soul. There are "actual matters which logic ought to know she has no right to speak of." This profound philosophy was admirably stated by that notable philosopher Paul: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually [not intellectually] discerned."

We will try to remember that the forces we call laws are latent or active, masterful or mastered, according to circumstances existent at the time, or the ends to be attained. A saturated solution of salt, sugar, or a hundred other substances is quiet and homogeneous, but it suddenly springs into crystals and water. There is much diamond stuff and substance in the world. And if the circumstances were such that the law of crystallization could be brought to bear every man could have a kohinoor. So in treating any subject we must remember that there are more things in heaven and earth than are dreamt of in our philosophy. We will remember that a change from

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that law of saturated solution to that of crystallization may occur at any time. Especially in applying laws of the lower world to men we may look for surprises, nay, astonishments.

For instance, no law of the natural world is better established than that of natural selection. By it the strong live and the weak perish, and the well grow stronger and stronger. But if only that law were to prevail we should have a race, strong indeed, giants, maybe, but there would be no stimulus to intellect, and no life of love; men would be animals only.

Now at the time of Christ man's physical limit was practically reached, and his intellectual development had come to a point that needed a stimulus of another sort. Hence he proclaimed the law of love. It directly contravenes the law of the survival of the fittest in a physical sense. The weak are to be helped, the sick nourished, the imprisoned visited, the imbecile cared for, the poor to have the Gospel preached to them. Natural selection had had its day. The dispensation of supernatural selection had come, and it chose the foolish things of this world to confound the wise, the weak things to confound the mighty, and things which are not to bring to naught the things that are. Natural selection is pushed aside, nay,

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defied, and the higher law overcomes the lower, just because it is supernatural selection. So, seeing a man learned and proud, choosing his company with literati and rulers, exceeding mad against the Church, persecuting its members and haling men and women to prison, justifies one in inferring that this law of habit will continue, that this selection will naturally go on. But when he suddenly changes to be the chiefest apostle of the new religion, welcoming the persecution himself, taking joyfully the spoiling of his goods and choosing the lowly, despised, and contemptible in his former state, we are obliged to say a new law has come to the fore as much higher than the old as the supernatural is above the natural. This may be so in every life. We will never insist that every thought shall be weighed in our tiny scales, every glorious feeling be caught and held in our retorts, that every soul, touched into more joy at sacrifice than indulgence, and sweeping the majestic curves of an eternal career, shall be measurable by our puny dividers. No, no; we will be willing that God shall do something for his children above what they can ask or even think.

We set this self-evident truth against the declaration of Mr. Huxley, "We agnostics deny and repudiate as immoral the doctrine that there are

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propositions which men ought to believe without logical, scientific evidence." Just what he means by logical and scientific we do not know. But if he uses them in an ordinarily accepted sense, he is as wrong as the old astronomers were in saying the sun went round the world. They had a greatly trusted evidence of the fact, but it was wrong. Mr. Huxley's logical and scientific standard would banish the whole realm of morals at one fell swoop, would destroy the whole sphere of affection on which all worth living for hinges, and annihilate spiritual life which is life eternal. These are certainties clearer than light, more solid than granite which has dissolved and will again. They are more clearly proved to millions of radiant souls than any problem in geometry. They are so demonstrable and demonstrated that they become potential in determining life. Pleasure and power are less powerful than these great actualities. The great subcontinental granite of the Christian faith is as certainly affirmed as any truth of material science. A far greater aggregate of intellect and illumination of conscience knows its facts to-day than that which knows the theory of the tides. The life of scientific theory is ephemeral; the life of Christian certainties as durable as man.

Mr. Darwin makes a candid admission of the

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possible death, through disuse, of the mental organs on which our higher tastes depend. He does not specifically mention our organs of religious knowledge. But he struck a lofty truth. To train faculties is to develop them. To neglect them is to make them perish. An alchemist or astrologer may be so absorbed in retorts and astrolobes as to let every tie of human affection perish; a miser be so possessed with the accursed hunger for gold that he will care nothing for country; and there have been men who did not like to retain God in their knowledge and had to be given over to a reprobate mind, to do the unnamable things of a perishing heathen world. To avoid this we must apply these various faculties to appropriate fields; eyes to color and form, ears to the resounding of the sea, imagination to poetry, logic to mathematics, heart to religion. With the heart man believeth unto his own righteousness.

We will also observe a due regard to the royal order and value of the different faculties. Some are required for mere existence, some related to perceiving relations of things and ideas, some essential to enjoying the ecstacy of love, and some necessary to knowing God. Whosoever would be a great man must have all in full play. Great is it to exist with the possibilities of physical manhood,

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greater to traverse the realm of ideas, but greatest to know the source of all worlds, laws, ideas, and loves, for God is love.

You will expect me to say something about the much vaunted higher criticism of the Bible just now in vogue. I am anxious to do so. It is so grossly misrepresented in its designs and achievements that one easily believes the old Bible estimate of man before the flood, that "every imagination of the thought of his heart was only evil continually."

A paper calling itself the *Christian Register*, the chief Unitarian organ in the United States, says that Thomas Paine, "though stigmatized and set aside as an infidel, finds reincarnation in the modern scientific biblical critic." If he does I am sorry for the critics and the *Register*, for Paine was vituperative and blasphemous. This is not the spirit of an earnest seeker of the truth. It is prohibitive of finding the truth.

Now what are the facts? First, the Bible invites the highest criticism that can be applied. Its standing invitation is, "Come now, let us reason together." It sadly declares, "My people are destroyed for lack of knowledge." And its constant response to every Nathaniel, skeptical whether any good can come out of Nazareth, is, "Come and see."

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Second, that is just what the students of the Bible have been doing for eighteen centuries. They have organized and worked five whole departments of criticism—textual, historical, archæological, philosophical, and experimental. This last, the most practical, the hostile critics never try. The Bible of to-day is immensely more credible and potent for this continued critical record. The enemies of the Bible have discovered nothing new. The scholar hears the outcry and the exultant shout that the Bible was overturned, and, drawing near to hear the new discovery, finds it is only the iteration of something well known before, or some new thing that is false. We well remember how every secular paper in the land lately declared that the Revised Version had taken hell out of the Bible, a statement so false that the wish must have been father of the thought.

Now what does this higher criticism claim to have discovered? Among other things that Moses did not write all the Pentateuch, including the account of his own death and burial; that the old covenant, improperly called a testament, was preliminary, incomplete, and in some cases faulty. Certainly. So the New Testament declares, and says these concessions were made to the weakness of undeveloped human nature; and the new

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covenant declares that if the first had been faultless then should no place have been sought for the second. But why the new outcry? These things have been stated by Wesley, Clarke, and all the great scholars. What of it? Are not primers and spellers necessary to the infancy of the race as well as the infancy of individuals? Have these things affected the Christian scholars or the believing people? No more than earthly dust prevents men from believing in the sun. The learning, manhood, conscience, devotion of self and means to the Bible was never so great as now. There have been a hundred battles, and if the Old Testament was destroyed as a religious authority in the first battle, why the second? If in all up to the ninety-ninth, why the one hundredth? Every fresh attack is a confession that all the previous ones failed. We always knew that Julian was more than met by Porphyry, Hobbs by Cudworth, Bolingbroke, Shaftesbury, Collins, and Voltaire by Stillingfleet and Butler, Paine and Watson; modern geologists by a greater geologist, Dana; Huxley by Bowne. Every time we see the hosts gather for a new assault we exult and sing:

"Zion stands by hills surrounded,
Zion, kept by power divine:
All her foes shall be confounded,
Though the world in arms combine."

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But the assault on the New Testament is of a more serious character. They mean to discredit the whole volume and destroy its authority by trying to show that the New Testament is a miscellaneous collection of disjointed writings made with no thought of association, but gathered by uncritical, ill-informed, perhaps immoral men. They set out with a statement that miracles are impossible under the laws of the universe. Baur of Tubingen says: "Above all thing we must insist upon an entirely untrammeled judgment, a freedom from dogmatic presuppositions, and a rejection of miracles as impossible." That is lucid and frank. We insist on an entirely untrammeled judgment, except that miracles are impossible; we insist on freedom from dogmatic presuppositions, except the presupposition that miracles are impossible. We insist on clear vision and proceed at once to immerse our heads in mud. They declare that the writings are full of discrepancies and mistakes. They will not accept more than four epistles as genuinely written by St. Paul, and they claim to account for the whole development of Christ and his religion by the Jewish spirit, the effect of scenery, Nazarene surroundings, and visions and dreams induced by religious excitement. The wonder is that scenery and Nazarene

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surroundings have not produced other Christs. In studying the words of an epistle they compare one part with another, and affirm that the last part could not have been written by the author of the first part, because the words, style, and ideas are different. So the Epistle to the Ephesians could not have been written by the author of the one to the Romans because the character of Christ is treated with a more majestic sweetness in Ephesians than in Romans.

I wish to emphatically declare that the methods of this so-called higher criticism applied to any writings would discredit their genuineness. It is higher criticism applied to Shakespeare that has produced the idiotic assertion that his works were written by Lord Bacon. The laws of historical criticism applied to Napoleon have proved that no such man ever lived. The same treatment applied to this lecture would show that I never wrote it—a man usually so kindly never could have indulged in such sarcasm, or written things so belligerent; applied to a letter from a husband would show that no one person ever wrote it all. Notice now clear the demonstration is. The first part is terse, businesslike, deals with railroads, times of departure and arrival, questions of health, sleep, etc. You therein see the man's turn of

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mind. He is practical, solid, exact, unemotional. But the last of the letter is by some one else, and altogether different. It is affectionate, poetic, outrageously exaggerative; talks like a lover of an impossible number of kisses; says he cannot bear to be away, when evidently he does bear it or else how would he live to write it? You see clearly that two men wrote the letter, one a lover and the other only a husband. Ah, some women know it is possible to have a husband and a lover in one man. But to critics every man is wooden; in great variety it is true; some of heart wood and some of sap wood; some of pine, easy to flash into flame; some of oak; some of mahogany, and some of upas. But they never mix woods. That is not our idea of man. He is complex; a lover and a mathematician in one; a poet and a man of business, like Tennyson; a warrior and a statesman, like Washington; a hard fighter and deeply religious, like Stonewall Jackson; nay, a little, a great deal of all in every ideal man. Then, too, these critics allow no man to have a different purpose at different times. We think at one time a man might expound the law to the Romans, and four years after might expound grace to the Ephesians. They allow no room for a man to grow in the knowledge and love of God. The

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stupendous views of Christ, and of the possible glory of man, highest in language or thought, may have come to Paul in the interval after Romans was written. Christians believe in growth as rapid and a revelation as lofty as that in one who goes on from grace to grace and glory to glory.

Finally, in regard to the New Testament, so long under fire, it cannot be said that at any point it is perceptibly weakened; that any man's faith need in the least be shaken, or man's life be turned from its loftiest ideals.

And in regard to the whole Bible. Gladstone has just been over the whole matter with his matured powers. He sees "no ground for fear that the Bible is discredited, its teaching or authority discounted." We sum up the case in the words of Edward Conly, of New York: "In the review of the entire Old Testament battlefield liberal orthodoxy holds the fort. All that Hebrew patriarch or seer have voiced touching divine covenant, and an inspired record of vision and teaching which the critics have tried to eliminate or destroy, stands intact at this hour. Not one iota of essential text, in relation to God in creation, to God in converse with Noah, in covenant with Abraham and Israel, has been weakened by the encounter; but every promise from Eden to

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Olivet has been realized or is being fulfilled. The covenant word remains unweakened."

Higher criticism, self-named, has often vaunted its victories, gloried in taking the light out of our sky, hope out of our hearts, authority out of the Bible, and God out of our world. Then the highest criticism came to the front, and, as President Fairbairn says, gave us back our Bible.

God's cause in the person of his people once stood beside the sea. Behind them raged their bitter foes. They exulted, saying: "I will pursue, I will overtake, I will divide the spoil. My lust shall be satisfied upon them. I will draw my sword. My hand shall destroy them." But in a few hours this fearful people were shouting deliverance on the farther shore and the Egyptian host had become dead corpses tumbled by the rush of the heaped up waters. History repeats itself. God's cause as represented by an idea has often gone out of slavery—come down to the Red Sea and looked over to a land of blessed liberty. Egyptians have risen up behind and cried out: "I will pursue, I will destroy." In a few hours, as God's time goes, that idea was resplendent in victory on the other side, and the rapacious pursuers were all like Pharaoh's host. Since there was one deliverance why not many? God's ear is

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not heavy that he cannot hear, nor his arm shortened that he cannot save.

Of the things written this is the sum. The Bible has often been assaulted with all the ardor, learning, and incentives the human intellect could command. This was natural, necessary, and greatly to be welcomed. Of all the Ehrenbreitsteins and Gibraltars in the world this is the only one that has never been taken. After a siege of thirty-four hundred years since the assaults of the magicians of Egypt we are coming to feel pretty secure. We sit behind the as yet impregnable ramparts and smile at all our foes. Nay, more, and far more important, we keep ourselves open-eyed to the truth, knowing that the truth shall make us free; open-minded to these loftiest ideals in existence and the accompanying help that is offered for their attainment; and, most of all, open-hearted to that blessed love that flows through these pages to our hearts for ever and ever.

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VII.

THE BIBLE: ITS VERBAL FELICITIES AND INTENSITIES.

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SYLLABUS.

VII. SUBJECT—THE VERBAL FELICITIES AND INTENSITIES OF THE BIBLE.

Ideas and their elect expression conquer men.

Demosthenes. Best speakers often finish sentences better than our anticipative thought.

The Bible has largest ideas and best expression.

Else scholars would not study it by the millennia. It expresses best sentiments better than other writings. Proverbs. Ruth's statement of attachment, etc.

New meanings are constantly revealed to the student.

This was promised by Christ. Instances. The missionary idea.

Intensities of expression.

Never equal to the intensities of thought. In the third heaven Paul saw things impossible to put into words. Co-buried, co-risen, co-quickened.

Meanings philosophically changed and fixed.

Life. The WORD.

Large ideas and felicitous expression become poetry.

Poetry is the essence of things; all possible development of latent powers and all perfectness. In the Bible as nowhere else. Having the Bible no man lacks for poetry.

The parable: infinite meanings attached to common things.

Unique, inimitable.

How account for the speech of peasants ages ago being the joy of scholars to-day?

Holy men of old wrote as moved by the Holy Ghost. Amen.

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VII.

THE BIBLE:
ITS VERBAL FELICITIES AND INTENSITIES.

EVERY child of God is a king and has a kingdom. He was made to have dominion, and in his mind is the realm of his undisputed sway. Every man may be more than Saladin the Magnificent.

But the most kingly act is not to dominate, but to yield. It is then seen that authority and dominion extend not only to empire, but to self. There are conquerors of mind. They come in such lordly mien and power that we open our gates, nay, take down our walls, and gladly give them the freedom of the kingdom. The more we are conquered by such men the more we are honored, because such conquerors only come to give: all they bring is ours. The more lordly they, the greater we. Greece conquered to enslave, Rome to give military discipline, roads, architecture, laws, Roman freedom, and citizenship. Roman conquest was immeasurably better than barbarian independence.

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So in the kingdom of mind. The more Miltons, Bacons, Lockes, and Pauls roll their victorious chariots and blow their trumpets of victory over our kingdoms, the more imperial, imperious, and peerless are we.

In physical empires force meets force. When Achilles and Hector meet physical strength labors and groans to make one iron strike another harder. But in mental kingdoms ideals rule. When the Queen of Sheba comes before Solomon the beauty of wisdom makes a glad captive of the royal beauty of the queen. By what means? By ideas and their expression. You go up to the Pnyx at Athens an independent sovereign. Will Demosthenes conquer you? He begins. He makes the very soil dearer, the sea brighter, the mountains higher, history more heroic, events more significant, prophecy more brilliant, wrong more outrageous, tyranny more odious, liberty more glorious. In the great ocean swell of the full tide of his power he pours into every inlet of your being. He surges into every bay, fiord, and river with rushing wave on wave with resistless might till you are rapturously swept off your feet and ecstatically give yourself up to heighten his triumph, as in full surrender you proffer every worth and power of your being to further his ends, and cry,

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Lead us against Philip! All this conquest and exaltation of the conquered has been brought about by fit ideas fitly expressed.

How different it sometimes is. A man comes and seeks to exercise dominion over our minds. It is soon evident that he has not, like Solomon, received a revelation of wisdom to rule, but, like Rehoboam, has filled his hands with scorpions to chastise. Horizons of thought soon narrow, the uplifted throne soon sinks to a level, then into a pit, light vanishes, night comes, and sleep is a blessed refuge.

You know how the hearer's mind often outruns the speaker's speech. I remember hearing Spurgeon on one occasion of many, with this result: Every time my anticipative thought would close a sentence in a satisfactory way his after speech would close it in a better—my thought was silver, his was gold or diamond. Every speaker should go up to the Pnyx, or Mars' Hill, or the horns of Hatin for a sermon on the mount, or Olivet, or, highest of all, Calvary, and widen men's horizons, lengthen perishing times to as much of eternity as we can grasp, see the King in his beauty, and subdue in order to exalt!

Without controversy the Bible in the matter of ideas and feelings is peerless. There may be stars

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and possibly moons of revelation shining into man's darkness from various races, ages, and minds of fellow-men. But the Bible is the only sun. It gives a light to every age; it gives but borrows none. Moons are possible only because of it.

But besides ideas has it apt and elect expression? Did the herdmen, peasants, and fishermen so write as to command the approval of scholars? Is there exactness, intensity, clarity, and beauty in their writing? When our trained minds anticipate good fitting words do these men disappoint us, or surprise us with better? When we grope with a candle do they turn on an electric light? Does not the asking answer? Why else have the keenest scholars bent over these pages for millennia? Such mining must yield gems that outsparkle Golconda, or it would stop. It must be that this book, thousands of years old, has verbal delicacies, accuracies, and intensities, else the loving labor of hundreds of diligent students would cease.

I do not now refer to its statements of doctrines and systems of philosophy, but to those apt expressions whereby genius makes its parentheses richer than ordinary men's paragraphs and volumes. Its words are always sweeter than honey and the honeycomb; they are apples of gold in pictures of silver. A great student of literature

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once challenged a company of scholars to give from the language of any nation an apt expression of thought, and he would give a better expression of the same idea from the Bible. The company agreed that he was victor in the contest. Let us think of a few for ourselves. Try Tennyson's

> "Better fifty years of Europe
> Than a cycle of Cathay."

It is only a faint and far reverberation of the eighty-fourth Psalm, "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

So in the matter of proverbs those sententious compressions of wisdom that have been minted and pass current in all nations. To say, "Once a fool always a fool," is as strong as we dare put it. But the Bible sees such folly in sin that it says, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

You remember that Franklin read the Book of Ruth to a company of literati in France, and they begged to know where such a matchless idyl could be found. Many have been the expressions of attachment that have become historic. But what equals the expression of the heathen woman Ruth

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to the Jewish mother Naomi? Her sister had gone back; her home, country, and kindred were behind; and Naomi begged her to depart; but she said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou homest, I will home; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." I do not wonder that the Lord put that kind of a woman into the line of which he himself would be born.

It is the delight of close scholars to pore over the divine word for the new meanings that constantly flash upon them. These depths of wisdom and exquisite touches of tenderness frequently break out upon us like a sunrise. This was promised by Christ through the aid of the Holy Spirit.

A thousand times have we read, "Talitha cumi" —"Damsel, I say unto thee, arise." But closer study shows a touch of tenderness, as if a bonnie Scotsman had said, "My wee lassie, come now." We do not wonder that voice of tender love found her so suasively that she sat up. So we have read that the father of the prodigal said to the complaining elder brother, "Son." But the scholar sees that the father still regards him as his little

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darling, his firstborn. The huge form of manhood, bewhiskered, and rugged with toil, does not keep down the pet name of affection, and he says, "My dear little laddie, thou art ever with me, and all that I have is thine." No wonder he was reconciled at once.

Everybody has read that Jesus, having loved his own, loved them to the end—that is, of his life. But the scholar reads that he loves them to the end of all the ages, or loved them to the uttermost of his nature. That is a boundless ocean rolling with power and ecstacy, and he says:

> "There I shall bathe my weary soul
> In seas of heavenly rest,
> And not a wave of trouble roll
> Across my peaceful breast."

Many have read, "Come unto me, and I will give you rest." But how differently reads the scholar: "Come unto me, all ye that are weary and heavy laden, and I will rest you." It is not something he reaches out and gives, but something he does himself. He rests, he recreates. The weary one feels in all his muscles the recreative fingers of the Creator.

There is often a suggestion in the common use of words. Take Paul's, "I am now ready to be offered, and the time of my departure is at hand."

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But he says the time of my casting off the cables and putting to sea is at hand. That one word suggests friends about the going vessel. It makes death a voyage into an unknown country, rich with new scenes; and reunion with the friends left behind is very joyfully anticipated. That is a figure worthy of the wide-sailing missionary. Try another of his expressions, "Most gladly will I rather glory in my infirmities that the power of Christ may rest upon me." Read closer and it becomes that the power of Christ may cover me like a tent, may tabernacle me over, making a shield from that without and a burning glory within. That is a figure for an old tentmaker to relish.

Just a few sentences from this last one is a translation that for alliterative beauty, rhythm of balanced clauses, cannot be surpassed. Paul has been giving the great proofs of his apostleship by the third heaven visions, when he unconsciously gives a greater proof by the revelation of his spirit. Some of the Corinthians had slandered the apostle and accused him of meanness, and he says, "I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." Translation certainly can give no better rendering, but a little study may intensify a point or two. "Be spent" means "used up, utterly con-

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sumed," and the position of the "though" tells us that this being used up is not in consequence of the labors, but in consequence of being loved less. Notwithstanding your slanders I will very gladly spend and be utterly used up, your little love breaking my heart, while I love you more abundantly.

There are certain intensities of meaning the cursory reader does not catch. We never translate the Scripture too strongly when it treats of God's thoughts and ways, for they are as high above ours as the heavens are above the earth. There are a thousand things written in the Scriptures we do not yet know enough to apprehend, much less to translate or even to believe to be true. The Bible is full of the strongest expressions ever written. It takes all the vigor of the Greek language and reinforces it with intensive particles. When we read, "Comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge," we should read, "Thoroughly comprehend."

We have all read, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is nearer the great intensity of the Scriptures to read, "And hope does not shame by

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causing to be deceived; because God's love has been, and continues to be, poured out like a river throughout our hearts by the agency of the Holy Spirit who was given unto us."

In the New Testament one constantly meets a compound verb that is rendered "together with." It is better to say "co;" as co-buried, co-risen, co-quickened. It gives one a right with great awe and love to put himself into the firm Jesus Christ & Co.

There is often a close-jointed use of connective particles that is a great joy to an accurate scholar. Our English version often loses the close logical force of these connectives. We read of Christ saying, "My meat is to do the will of him that sent me." It was said, "My meat is in order to do the will." I support life not for its own joy and comfort, but in order that I may do the will.

Again, "The hour is come that the Son of man should be glorified." We cannot say the hour when, or in which, but this special hour is come *in order that* the Son of man may be glorified." One sees the movement of all the ages to bring in this hour in order to display the glory of the Son of God. So those steps up into infinity that the thought of man cannot follow in Paul's prayer for the Ephesians and us: "Strengthened with

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might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; in order that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge—all this in order that ye might be filled with all the fullness of God." The first steps must be taken or the last never can be.

Paul says that he keeps his body under; but the word he uses is that he gives it a black eye in the hand to hand fight. Long before Schiller expressed it Paul knew "that the truly excellent character is made up of strictness toward oneself and mildness toward others." He longs to be released from sin as one would long to be unchained from a dead body. We read, "Strive to enter into the straight gate." But Christ said "agonize." The tremendous struggle where one man is crushed or killed is the background for the word. So in Hebrews the writer says, "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us run the race." Every reader sees force in the expression. But the student sees a vast arena, with tens of thousands of witnesses in the eager cloud, months of training, prizes of exceeding honor, recklessness of life,

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struggle that wrecks many a body, but thunderous applause and lifelong honor for the winner. So he girds every power, tramples on the baits of pleasing ill, and tremendously runs.

In his devotion to his Master Paul writes himself down as the slave of the Lord Jesus. That means, not only a readiness to serve him, but a readiness to serve his friends. Ourselves your slaves for Jesus's sake. It means a readiness not only to serve, but to be sold or be killed for the Master's sake. We are killed all the day long. Such devotion can come only from having the same spirit and ends of life typified in the holy communion, by having the same flesh and blood.

Different men understand according to their several understandings, according to their habit or ability of mind.

When Peter said, the "impotent man is made whole," the Pharisees only understood bodily wholeness, but *σέσωσται* means also "made whole spiritually," as in verse 12. "None other name is given under heaven among men whereby we must be saved," or made whole spiritually. That in this case it did mean a whole salvation, bodily and spiritual, is seen in the fact that he walked and leaped and also praised God. From this word we get *σωτὴρ*, a complete Saviour. But the Pharisees

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could see no such wealth in this word. When the divine voice came to Jesus from the clouds, dull ears and dullard souls said it thundered; but the tender soul of Jesus was bathed in the rapture of loving communion as it heard the inexpressibly sweet words of the Father, "I have both glorified my name and will glorify it again." It takes a musical soul to pick out of the magnificent roll of organ music the personal feelings of the organist, the angels harping with their harps, and the personal feelings of God pouring out through some touches of tone balm and love on the weary and heavy laden. But it is often done. Men understand according to their understanding. The Bible is rich according to their richness of comprehension and dull according to their dullness. Vain is all music and voice of affection on the ear of death. Take up any portion for word-study. Try the first Psalm. Has this old-time song any elegancies and depths for the modern scholar? Its translation begins, "Blessed is the man." But the Hebrew says, "O the blessednesses of the man." Blessednesses of every sort, kind, time, and place, in basket, store, and family. So in the New Testament the word is reuttered in every opening sentence of the sermon on the mount. It begins with benedictions. Μάκαρες is so lofty a word that in

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the plural it becomes the name of the immortal gods—the blessed ones. This blessed man shall be like a tree by streams of water. No; that is not all; like a tree *planted*—not a wild tree, but one chosen with care, located with thought, looked to with hope, tended with affection. As Christ said (John xv, 16), after talking about the vine and its branches, to his disciples, "I have chosen you and planted you, that ye should bear much fruit, and that your fruit should remain," so this good man in the first Psalm is planted in the best possible place. He bringeth forth his fruit in its season; even the leaf does not wither, and whatsoever he begins he brings to maturity. Blessed is the man who has found his river. He may be sure infinite care and love planted him there.

We cannot fail to associate herewith that exquisite and deep meaning, that has no equivalent expression in human literature, given in John xv—"I am the true vine, ye are the branches." It is without parallel expressive. It is only lately that we found out the power of life. Even a soft, pulpy squash that is fed through a succulent vine has been made to lift three thousand pounds. Here the tree of life gives life in great surging tides to the little branches. The force and richness is in-

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finite. Of course, fruit must follow. No wonder a triumphant, victorious apostle should feel, "I can do all things in him who strengtheneth me."

Not only are single words intensely expressive, but sentences and figures are especially so. "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, but I will not forget thee." Men get faith to say, "When my father and my mother forsake me, then the Lord will take me up."

One of our hymns, with magnificent rhythm and roll, says:

> "The soul that on Jesus hath leaned for repose,
> I will not, I will not desert to his foes;
> That soul, though all hell should endeavor to shake,
> I'll never, no never, no never forsake."

The double duplicated denial in the second line is not enough. So we have the reduplicated, five-fold denial in the fourth line; and the soul grows strong as a rock in its trust, as the iterated and re-iterated reassurance moves on. But these five negatives are a simple translation of Hebrews xiii, 5.

Sometimes words are heaped up like converged and accumulated waves, as if there were too much meaning for any possible expression: "The eyes of your understanding being enlightened, that ye

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may know what is the riches of the glory of God's inheritance in the saints." It takes away one's breath to think that God should have riches of glory in us as our inheritance.

We think of a baptism as a symbol of cleansing. But how far beyond that conception goes the Scripture expression: He shall baptize you with fire and thoroughly cleanse. Water reaches the outside merely, but we see the metal made liquid as the fierce fire goes through and through, reaching every inner particle and testing it whether it be dross to be consumed or metal to be fire-cleaned, so that it can never be soiled. Here is a symbol of searchingness, of continuousness, and of power. What limitless might in a great conflagration. It is so terrible that the world and all things therein seem ready to be burned up. Such a baptism of fire is also a baptism of power. It falls on the subject only to consume the dross, the evil, and hence the weakness. If we live a thousand years we shall never overestimate the intensity of meaning God puts in his symbol—the baptism of fire. In such fecundity of expression it is no wonder that we find more apt phrases for inscriptions than we are able to invent. In Boston Common, on the pedestal of the discoverer of anesthetics, is the inscription, "Neither shall there be any more pain."

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Over the post office at Hong Kong, where one comes with consuming desire to hear from home, he reads, "As cool waters to a thirsty soul, so is good news from a far country." A loving sister put a monument over the grave of a soldier who died in Andersonville prison of slow hunger and consuming thirst under a burning sun. On it she had graved, "They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat." Such a sentiment can make death a boon.

We take special pleasure in finding in the New Testament a discriminating critical elegance in the use of words. God seems to have waited four thousand years for the development of a language fit for him to speak to men with, and then he used its wonderful capacities to the utmost. There are touches of genius in the use of words. For example, there are four words to indicate the world, *γῆ*, meaning the ground; *οἰκουμένη*, the inhabited world; *αἰών*, time, the ages, the period of a dispensation. From this is derived a secondary meaning, all that exists under the conditions of time; and from this another meaning with a finer and distinctly ethical sense, namely, the course and current of this world's affairs as corrupted by sin. This appears in Galatians i, 4. Christ gave him-

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self for our sins that he might deliver us from this present evil world.

The fourth word rendered world is *κόσμος*. Its first meaning is ornament, order, arrangement; then the whole material universe under rule; then the ordered universe as the abode of man; then the sum total of human life as alienated from God by sin, but still under law. In this last sense the word is unknown in heathen literature, because that literature had no knowledge of the enmity between sinful man and God. But the New Testament is full of this intenser meaning. It created it. This word, with its various meanings, is not carelessly used, but its meanings are carefully and critically maintained. John uses this great word about the greatest things seventy-eight times. The study of the use of this word is itself an education.

In Greek the word *αἰτέω* is used when an inferior asks of a superior; *Ἐρωτάω* is used when one asks of an equal. Christ always uses the verb of equality in asking of the Father. The doctrine of Christ's divinity is assumed by himself here as elsewhere.

Take an example of an authoritative and philosophical change and fixing of the meanings of words. There are two words meaning life—*ζωή*, existence, and *βίος*, manner of existence. In

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heathen literature this last was the nobler word, and was applied to the life of men—biology. The first was the lower word, and applied to animals—zoology. This discrimination is seen in speaking of the life of the rich fool: "Thou in thy lifetime"—ζωῇ, the life of a beast merely—"receivedst good things." But in the New Testament ζωὴ is used as the higher word, and for this reason: it means continued existence as opposed to death. But man has so depraved his existence by sin that it tends directly to death. The Bible deals with that life that is to be eternal. So it takes the word that means continued existence and adds all the fine qualities of excellence and holiness, and so makes it perfect and eternal life. This word is a joy to Scripture writers. Speaking of the Word that was God, John says, "In him was life; and the life was the light of men." This word henceforth can express the sum total of mortal and eternal blessedness. The righteous go into life eternal, receive in the world to come life everlasting. Jesus said, "I am the resurrection and the life." To Christ God made known the ways of life. And for us the gift of righteousness shall reign in life by one Jesus Christ. It is glorious to take out of the earth the useless ores and change them to pure metals, ready for the highest use of civilization;

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ready to express the highest thought, purpose, and emotion of the mind in the human figure. So it is glorious to take a word that is mere ore and change it to pure metal, signifying the highest thought. It is no wonder that, having gotten such a word by such creative processes, it should be so dear to the creators. John alone uses it in those few pages fifty-two times. The character of John's writing appears in the kind of words that are the stars of first magnitude in the general galaxy of his pages. We find light, not of stars and suns, but of souls, twenty-three times; glory, not the tinsel of warriors, but the eternal radiance God gives to men, forty-two times; to know, the highest things, fifty-five times; to believe, ninety-eight; and to bear witness of the lofty things of God, forty-eight. Here are constellations of glory beside which the material Southern Cross is dim.

This exaltation of the meaning of words is most effectively done by John seeking for a name of God.

Our Old Testament opens sublimely: "In the beginning God created the heavens and the earth." This is obviously the beginning of creation. But John goes far back of this: "In the beginning was." This goes back of all creation, for all things were made by a being in absolute continuous being

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and power before any of the all things were. Genesis begins at creation in time and comes down forward along the ages. John begins at the same point and goes backward along the eternities. But what name shall he give to this being? Shall he take Vulcan the maker, Jove the thunderer, or Chronos his father? That would be to muddy his clear stream with all heathen befoulments. Shall he take Jehovah? No. He says, "In the beginning was the *Logos*"—the Word. What does it mean? It means a spoken embodiment of a mental conception or idea; a saying of God or man; a decree with all royal authority behind it; a commandment, as the ten are called the decalogue; continuous discourse, as his word was with power; signifying inward thought expressed, it also signifies the faculty of reasoning. "The word of God is quick and powerful . . . is a discerner of the thoughts and intents of the heart." Here, then, is a name that has all dignity and significance of wisdom, of thought expressed, active and omnipotent. John takes this greatest name and adds to it every attribute of omnipotence, knowledge, effectiveness, and love, and then lets it stand as the highest human conception and name of the eternal God and Saviour of men. The human heart burns with rapture and love before the great revelation. The

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term Word refers back to him that thinks it as an inner conception of mind; it has the nature and eternity of the one conceiving it; he made all things. The greatest man born of woman said he was not worthy to untie the shoe latchet of the Word. He came to us full of grace and truth. To have given such a name to such a being would be a crowning achievement of the life of any genius that ever lived.

Any literary production that has verbal felicities and large ideas naturally becomes poetry. Poetry is not rhyme nor rhythm merely, but the expression of the spirit of things. The word is derived from ποιέω—to make, to create. Imagination takes all created things as mere world-stuff. As void chaos and old night were used as material from which to create the *cosmos*, so the ordered *cosmos* is taken as material for the new creations of poetry. The activity of mind builds without limit systems and ideals that it neither cares to make congruous nor needs to make enduring. It can squander more worlds in an hour than sober practicability can count in a lifetime. It sees all essence of things; all possibilities of hidden powers; all perfectibility of what is or can be, and enjoys it as much as if it really were. The Bible is such poetry. The essence of things!—we

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were taught it in our infancy. The possibilities of hidden powers!—every miracle has come out of the unseen, paraded a moment to divide rivers and seas; to call down fire that burns water; to thrill all graves of the saints till they start up and walk. These possibilities and hidden powers are displayed till men seek a city that is out of sight, and endure as seeing Him that is invisible. The perfectibility of all things that are or can be!—through every evil and imperfection the Bible looks for a perfect state, inhabited by the spirits of just men made perfect. All earthly poets sink into insignificance compared with the sweep of thought and loftiness of ideals revealed and promised in the Bible. These ideas and ideals find fitting dress of words and wings of music. The Hebrew poets seem to sing nothing but the most fundamental truths of the nature of the material universe, of men, and of God. His unity, infinity, spiritual nature, individual personality, creation and government of the world is the one theme of their song. Homer may sing of the wars of Greece through the hates and jealousies of men; Virgil may sing of arms and the man who first came to Latium; but it is all puerile compared to the themes of the Hebrew poets. If they touch upon human themes it is to connect national events and historical statements with God's watch-

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care and help, and so tune all earthly life to the divine ideals. Would that all our churches and places of public assemblies might be resonant with voices, symbols, psalteries, organs, and harps, connecting all human events and national history with the plans of God. But where are the poets that voice these lofty thoughts? There is nothing in all Greek, Latin, or English poetry that matches their magnificent sweep. Take for a single example the eighteenth Psalm. Special Providence is asserted and set to a music whereby

"The earth shook and trembled,
The foundations of the hills rocked and were shaken;
The Lord also thundered from heaven,
And the Most High uttered his voice
Amid hailstones and coals of fire.
Then the Lord stretched forth his hand from above
And drew me out of deep waters;
He delivered me from my strong enemy,
From my adversaries, who were too powerful for me."

The essence and the garb of poetry so inhere in the Bible that he who reads it not hardly knows what poetry is. It gives all the incentive and most of the material of such great poems as Dante's "Divine Comedy" and Milton's "Paradise Lost." But they are all merely weak imitations, leaving the greatest parts of the Bible un-

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touched, and their attempted magnificence is often only grotesqueness. He who has this volume need never lack for poetry, though he never saw Shakespeare, Milton, and Browning; and he who had all these and lacked the Bible never knew poetry in its highest form.

There is another kind of writing in which the Bible is unique—it stands so alone that there is hardly anywhere an imitation or plagiarism. This unique writing is the parable. This is a plain, simple statement of some everyday fact or truth that any child can seem to grasp, but in its unsounded depths lie truths that no genius can fully know. There is just one parable in the Old Testament—that of Nathan—by which he exposed in a lightning flash the glaring iniquity of David. And then we come to the perfect prodigality of them in the utterances of our Lord. For at some times without a parable spake he not unto the people. The nearest approach men have been able to make to these incomparable compositions is in fables. These are made up of extravagant impossibilities—of talking wolves and reasoning sheep, with the moral pointed out. But the parable is a natural statement of what is possible or actual in real life, with a profound and infinite meaning attached. One prodigal becomes a type of the race. One tender

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human father is the hint of the fathomless depths of love in the infinite Father. One woman's joy shared among all her neighbors at finding her lost bit of money becomes the bit of float-ore far down the plains, significant of the boundless wealth of mines in the distant hills. The joy at finding one lost lamb, sought in the wilderness, brought home on the shoulders, rejoiced over by friends and neighbors, broadens its meaning till we see the joy of all heaven rejoicing over that one saved lamb more than over ninety and nine that went not astray. Nay, we are told thereby of the will of our Father in heaven that not one of these little ones should perish. Among algebraic symbols there is a figure eight laid horizontally. It means infinity of distance. The parables take the little events of daily life and make them mean infinity of fatherly care and tender love—a whole heaven brooding over us, tender with mother-love, lighted with more than a mother's smile, and radiant with immortal hope. It is no wonder that these parables have never been imitated. No one has the infinite meaning and insight to do it. And now how shall we account for this seizure of the scholarship of our age by long gone previous ages? Why is this scholarship yet held by these far-off ages with a power that Pericles,

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Demosthenes, Livy, Ovid, and Cicero do not approach? How knew the herdmen of Tekoa, the shepherd lads of the hills of Bethelem, and the fishermen of Galilee literature, having never learned? Why do ignorant and unlearned men of thousands of years ago rule us from their graves in matters of taste, elegant expression, irrefragable logic, in the breadth and vitality of ideas? Have our ages nothing to supersede them? The ores were put into the earth myriads of centuries ago. It is our joy to mine them. Nobody asks for a new mine to be created, only to find them that are. Peter found one great lead when he was sent to Cæsarea; Philip, when sent to Samaria; our century, when it was sent into all the earth one hundred years ago in missionary effort. There is yet more light to break out of this old word! Whence comes it? There is but one answer. All Scripture is given by inspiration of God. Holy men of old wrote it as they were moved by the Holy Ghost.

And now one more word. How many times we have heard the word amen. It has mostly meant to us, Here is the end, or an expression of joyful assent. Of course we know that it is also said to mean a final petition—so be it, or so mote it be. But surely that is not all. This word, uttered by

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angels and by God, nay, used as the very name of God, is not in the nature of a vain repetition, a reuttered summary of prayer when you are through. There must be a deeper meaning. Recent scholarship has not mined in vain on this word out-cropping from the depths of God's thought and utterance. It means, *So it shall be.* When one has prayed till desire has changed to faith, and faith matured into full assurance, and God's promise firmly held gives way to God's presence, then he can rightly stop and say, Amen; so it shall be.

And now that the study of these broad words may make us broad; these wise words may make us wise; this all-pervading wisdom may give us insight; these things of the Spirit may make us spiritual; these utterances of the mind of God may make us Godlike, and that ourselves and all the universe may be irradiated with the light of poetry till every place shall be *She-schina*, and every mind trace all effects back to the first great cause; and that the joy of the Lord shall be our strength and ecstacy forever, we most devoutly and in full assurance pray. *Amen* and AMEN.

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VIII.

THE BIBLE: ITS RELATION TO COLLEGE STUDENTS AND STUDIES.

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SYLLABUS.

VIII. SUBJECT—THE BIBLE: ITS RELATION TO COLLEGE STUDENTS AND STUDIES.

The Apollo Belvidere the Ideal for Body; the Perfect Stature of Manhood in Christ Jesus for Mind.

The life offered in the Bible one of joy and victory. Sets one free from narrowness and prejudice.

Relation of the Bible to Studies.

Ancient history; languages; expression and style. The Authorized Version was born in the age of Shakespeare, Bacon, and Raleigh. Laws of criticism. Logic; The larger mathematics; The due value of faculties and the true order of acquisition; Ethics; Duty to ourselves, to others; Culture, the broadest is in the Bible.

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VIII.

THE BIBLE: ITS RELATION TO COLLEGE STUDENTS AND STUDIES.

IN speaking of the ideals of the Bible I pointed out those which it offered for your physical powers and form. Go into the Academy of Fine Arts and see the models of the Apollo Belvidere and Venus de Milo. And then come into the Academy of the Bible and see the Apollo Belvidere of mind. No; that is too feeble a figure; see the perfect stature of manhood in Christ Jesus. We can get some idea of a proper capacity for men before we come into the presence of the model. Our capacity should be full, varied, well rounded, and symmetrical. We are not satisfied with a one-armed, one-legged, one-eyed, long-eared physical capacity. Nor even having two eyes would we desire to be squint-eyed, short-sighted, and color-blind. No; we want two strong, straight, clear optics, able to look any man, truth, fact, and even God, square in the face.

So in our mental being. We would be sorry to have our minds degenerate into mere logic-chop-

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ping, with no sense of beauty, no creative imagination, no alliance with some superb ideal fellow-mortal by the exquisite ties of love. No mutilated, crippled, malformed monstrosities of mind, just sane enough to keep out of bedlam, for us students in the university. Give us full development in all parts and attributes of our nature. We have large ideas about this matter. There have been men sublimely great in single departments; Porson in memory, Mezzofanti in scores of languages, Newton in mathematics, Tennyson in poetry, Grant in war, Lincoln in giving liberty, Seward in managing questions that concern nations. But why should men be great in single departments only? Give a man years enough and field enough, why may he not be as great in every department as anybody ever was in any one? Michael Angelo touched sculpture, architecture, and poetry with equal ease. Leonardo da Vinci touched painting, government, machinery, and war with the hand of a master. Why cannot all men, being endued with a wide range of appreciative faculties, take a wide range of development?

But what has the Bible to do with it? First in the general aspect. The life the Bible teaches is one of joy and victory. The great ideal Life that was lived among us gave his joy to his follow-

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ers that their joy might be full. He gives so much joy that no poverty, sickness, persecution, imprisonment, or death can keep a man from singing praises though in dungeons, chanting, "We're marching through Immanuel's land to fairer worlds on high," and shouting in death, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of glory." This imparted, pervasive, and upwelling fountain of joy lubricates nature, sets all faculties to working in an ensphering joy.

Second. The Bible sets one free from narrowness, prejudice, and perversion of faculties, giving him a lively interest in the truth. The truth is emancipating, makes men free. The Christian's ideal is Him who was the truth. Every truth in the universe is an emanation from him, and to get any truth is to get a part of God. Every Bible student fronts the sunrise of eternal truth with eyes alert for knowledge.

Third. But the Bible has relation to particular studies. In the whole field of ancient history it stands alone. It gives the framework into which are fitted the shreds and patches of knowledge dug out of the graves of empires. Its veracity has never been impeached. Every discovery seems made to authenticate the Bible record. Not only

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does it give a certain number of facts, but it gives the origin of races, the trend of the ages. It shows the vast watershed of the nations, and hence where the rivers must flow and the oceans must be.

In the department of language it has done so much that Homer and Cæsar hardly need be mentioned. They are for the few, the Bible for the million. Translations by the hundreds have been made. Dialects that were a chaos of vocal speech only have been reduced to grammatical law and order so that the Bible could be put into the minds of men. Are we proud of our varied and exact English speech? The Bible largely made it. And no student seeking forceful speech can neglect the legal exactness, the ornate imagery, the peerless rhetoric, and sublime words of the Bible. Many are the testimonies of men to this truth. When we are surprised at the compact, simple, vigorous style of any writer we are sure to find that he owes it largely to the Bible. Many have gladly confessed it. Ruskin is without question the great master of pure, eloquent English prose. A volume of beauties of thought and expression culled out of his pages almost equals the entire amount of writing. Whence came that pure, idiomatic, vigorous speech? He himself has told

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us that he owes it to the Bible. After the good custom of seventy years ago his mother required him to commit to memory chapters of the Bible by the dozen. He gives us the list of twenty chapters and psalms so committed. One can easily see that the peerless range of thoughts and happy expression of them filled the young mind with a perfect treasury of loftiest thought and clearest expression. They give the mind an early expansion while it is yet elastic, and sets the trend of its thought along the largest continents that are. One can easily trace in his rich volumes, that really endow the human race with wisdom, insight, and a new uplift in the matter of art, the influence of that book that

> "gives a light to every age;
> It gives, but borrows none."

In our own time a man emerged from obscurity into the greatest prominence of any man in any century or race. The civilized world had received him with open sneers. But again and again he enriched human literature, till at the dedication of the cemetery of Gettysburg he made what all men, even his hostile critics, welcomed as the most apt and telling speech of all time. Whence came the ideas and their jeweled setting of words in that immortal utterance? They were both from the

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Bible, the book he knew more than any other in his youth.

Let me beseech these students, who from their opportunities and tastes ought to become the leaders of this age in lofty thought and its elect expression, that they study for history, philosophy, poetry, and a pure style of their expression that volume that has silently lifted English speech to a height unknown to any other language on the face of the earth.

It is a most extraordinary thing that the common version of the Holy Scriptures has such a delicate poise of related clauses and such perfect rhythm of rippling flow that our revisers of 1881 have often marred rather than mended the elder version.

Greece did one memorable thing. It gave the world a language fit for God to speak to man in. The sixteenth century did one thing. It gave us in the English Bible that English style that purifies feeling, that enlarges mind, gives strongest wings to thought, and lives in memory like the remembered music of the happy childhood days. It was finished in 1611. Men had worked at it for a century. It was during this time that the greatest development and perfection came to our good old mother tongue. It was the age of Shakespeare and Bacon, of Spenser and Raleigh. The belatinized

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speech of to-day is no improvement. In much have we greatly advanced, but in language we have gone back.

In future years this professorship will do commendable work for a better English speech.

It is in the interest of Bible exposition that language has been traced back beyond Greek, Hebrew, and Syriac speech, and the beginnings and tendencies of the language in its earliest youth made clear.

In the department of criticism the Bible has offered almost the exclusive field for the development of its laws and the application of its principles.

The same is true in the sphere of logic. The Bible and the theological deductions therefrom have been the great intellectual gymnasium of the race. There are no finer examples of logical reasoning than the Scriptures afford. There are chains of statement strong enough to bind a recreant world to the throne of God. In the realm of homiletics and apologetics the great efforts of human reasoning have been put forth. What better examples of reasoning than Butler's *Analogy* and Fletcher's *Checks?* In the study of these and kindred works the strongest minds have need to gird themselves afresh for the battle. And

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when one comes to the deep questions of the human will this whole region has been explored, surveyed, and mapped by theologians.

We cannot too much remember that the questions on which the Bible compels the employment of the mind are the large questions. And therefore they are enlarging to the mind itself. These questions cannot be settled in a day, nor with the mere *ipse dixit* of any man. They are questions about which the great thought of a century or two surges in great ebbs and flows. They are settled only after the giants who have been made by the discussion have applied their best powers to the solution. The logical conclusions reached are not such trivial things as, Therefore A is equal to C, or, Therefore every cat has more than two tails, but, "There is therefore now no condemnation to them which are in Christ Jesus." "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "There remaineth therefore an eternal rest for the people of God." Whoever wants to employ the mind on greatening greatness rather than belittling littleness may turn to the works on and about the word of God with confidence.

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You will hardly expect that the Bible has much value in the department of exact mathematics. But it has. It rises into the higher mathematics at once. It does not add such petty quantities as two and one quarter cents to three and one half cents, but it adds qualities—"giving all diligence to being partakers of the divine nature, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to hardihood godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they shall make you to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." It does not take away one pound from a ton, but shows how God may be obliged to take away a man's part out of the book of life and out of the holy city, and the magnificent hopes and joys of this book. It does not multiply one dollar by six per cent for one year, but it says to Abraham, "Number now the stars if you be able and count the sand of the shore; *so* will I multiply thy seed. In blessing I will bless thee, and in multiplying I will multiply thee." And to every man it says, "Grace, mercy, and peace be multiplied to you." In the Bible is a new set of equations. Take all the world, its wealth, power,

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perpetuity, and you must put a vast sign of plus before it before you can put a human soul on the other side of the equation. God has to invent new symbols of quantity. Go stand on a high, bestormed cliff by the sea. See that great wave rolling toward the land. It towers up in majesty, it rushes in wild fury. No anchor can hold a ship against it. It falls on the beaten shore like an earthquake. One such spasm of power is inconceivable. But lift up your eyes—there are two, ten, a hundred, a thousand, six thousand miles of them clear to Hong-Kong. That is what we call from the Latin an abundance. The Bible takes up that symbol of plenty and puts it to signify the quantity of common everyday mercies. God is able to make all grace abound as the waves of the sea toward you. For he is able to do exceeding abundantly above all that we can ask or even think. So in the olden time he opened the windows of heaven and poured out a deluge that rose above the mountains. So he says that on certain conditions, easily complied with, he will open the windows of heaven above any single soul and pour out a Niagara and deluge of blessings till there shall not be room enough to receive it. To learn the true infinities we need to come to the Bible. It is not an infinity of a single line or empty space,

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but a fullness of joy in everlasting life. Its riches are not dollars that enslave you to keep them, and that death takes care that you shall inevitably fail to keep, but in its larger thought declares, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." That is, you not only have things within reach, the world, life, and things present, but over and above this ye are Christ's, and therefore he will give you all his things. Come into my joy. Sit down on my throne. But as he is God's, all else—stars that the eye never saw, loves the heart was never conscious of—is yours. And you are so closely and inseparably bound to them that "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Here the world's mights are powerless before almightiness; here this world's standards are dwarfed before the other world's infinities.

How easily the Bible finds an expression for vastness no man has ever measured, and no man ever will. "High as the heavens are above the

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earth, so high are my thoughts above your thoughts, and my ways above your ways." Astronomers have been trying to sound the height of the heavens for years. We measure it as far as we can with the standards of earth expressed in miles. It is nothing. Then we let light carry the measuring-rod. It goes one hundred and eighty-six thousand miles a second, and we let it speed for days, years, thousands of years, till reason is powerless and imagination palsied, and we do not measure the height of the heavens. So far, *so far* is God's thought above our thought.

Even beyond all that tower the Bible ideas of habitation and empire. For it says that Christ ascended up, far above all heavens, that he might fill all things.

The Bible teaches the due proportion of faculties, and the true order of acquisition. We are not naturally wise in this matter. Yet it is necessary that we should know it. If a man seeks potatoes and butterflies, bread and perfumes, he had better secure the bread and potatoes first. He must make his hut of stone before he commands the cathedral to stand like frozen music. We are apt to give ourselves to what we like rather than what we ought. Thus pleasures may take the place of duties, music may rise with its voluptuous

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swell when it ought to be sounding charge. We may be pressing a bed of roses when we ought to be out in the world's broad field of battle, a hero in the strife.

> "'Tis man's perdition to be safe
> When for the truth he ought to die,"

There are many fields of enjoyment and knowledge any one of which is broader than we can know or enjoy. Colleges have excessively increased their range of elective studies so as to catch the taste and fancy of as many as possible. How shall students inexperienced in any of them and undeveloped in their powers decide what to take? The Bible is a help.

Take, for instance, beauty and music and intellectualism and anything beyond as objects of human desire and enjoyment. Can we find their proportionate value and the just order of our seeking? I think so. Beauty must never be sought as an end, because it is not independent. There must always be a basis to support it, a solid background on which to rest. The beauty of the face divine must have health and clear-sighted honor behind it, or it is only skin deep, can be bought at any druggist's. Beauty sought as an end is emasculating. The families and nations that have so sought it have lost it, and all things else.

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Without beauty of blossom there might be fruit, and without beauty of art, architecture, and dress there might be great sturdy worth and amplest success. It is a fact that the great Cromwellian eras have but little regarded beauty.

So of music. It is nothing if it does not express something. There was no worthy music till there were agonies, redemptive travails of soul, and divine nature broken down under human sorrow and sin. Greece knew nothing of great music nor its instruments. But when there was great meaning to be voiced, then oratorios, anthems, misereres, and hallelujahs broke out from instruments fit to voice them, and which in themselves seemed to feel and exult and shout and tremble into ecstasy with the soul of music, able to make a mass of metal and wood sympathetically alive. But music as an end is a failure. It is enervating, and perishes with its worshipers. Give us great soul eras, great struggles of millions for liberty, and you get great music. Give us struggles of the God-man for the redemption of the race, and you get a Messiah oratorio as much above "Yankee Doodle" as a world's salvation is above a nation's emancipation. But all hinges on something behind it, waiting for expression too deep to be voiced even by thunder, too sweet and precious to be signified

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even by the angels singing over Bethlehem. So neither beauty nor music can be a prime pursuit of life.

But then there is intellectualism, with its varied and lofty pursuits, with its lofty flights among the stars, its reliving of the geologic eternities: shall this be the highest, ultimate end of life for students who expect to study forever? A man seeking intellectualism as the chief end of man need not be weak necessarily. He may be as tremendous as Milton's Satan, or more tremendous, as Mrs. Browning's Satan, crying: "I chose this ruin; I elected it of my will, not of service. What I do I do volitient, not obedient." But no intellectualism can make an ideal man. And it is just here the Bible does its grandest service. When Jesus said, Gain the whole world and be a pauper forever after it is burned up, he included all intellectuality in the whole world. It is an awful power of moral analysis that says: "Though I have the gift of prophecy, foreseeing the future, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing." Here is a reckoning of balance with infinity on one side and nothing on the other. Or shall we combine all? Shall we let æsthetics beautify intellect,

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and intellect strengthen beauty? Shall we let beauty marry strength and music play the wedding march? Alas! beauty is always sensuous. Even the great iron right arm of the engine is weakened by being polished. To get a surface for polish the exterior, compacter part of the iron must be taken off. And if beauty is sought at the expense of strength—if beauty becomes the only end in view—and the engine's arm becomes a mass of filigree, the first breath of steam jams it into a useless lump.

But suppose we make intellectualism the end and beauty the adornment? Nations have already tried this and failed. And unless there be more than strength and beauty, if there be no further, higher power of moral life, the world is but one great Merlin and lissome Vivian. Merlin is great and strong, venerable, and, alas! vulnerable. In the dark woods, in time of storm, lithe Vivian winds herself about him in pretense of fear, and when the storm was over "what should not have been had been." Then great Merlin lay as dead, all lost to life and use and name and fame. And Vivian leaped adown the forest shrieking, "O, thou fool!" and all the echoing forest answered, "Fool." If you also cry fool do not limit it to the poor, individual Merlin. Believe me, that a world whose chief

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product is a graveyard of nations and races speaks with a voice that will be heard. And it avers that beauty, music, and intellect are not enough. That student is no student who cannot learn this. The Bible tells us that there is a spiritual law of righteousness that exalteth a nation, and a breaking of it that is a curse to any people.

But these statements are not negative merely. They are positive also. The Bible is not a ghost of dead and buried things, shaking its head in dismal warning at what we can neither help nor understand. It dares the future with positive statement of conditions of success. There is a directive force and impulse in the command, Seek first the kingdom of God, that is, rightness or righteousness, and all things of music and beauty and intellect and food and drink shall be added unto you.

One of your most important studies is that of ethics. We have learned that laws and principles are mighty for work, and equally mighty to destroy. Dynamite will tear the heart out of a mountain for our railways and it will wreck a great part of a city. Liberty will inspire a people to noble deeds, or run wild and destroy the work of ages. Hence the most important question is, What are the laws and principles, especially in the

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highest realms of ethics? for this is most important. Our greatest work is to learn what is right, to do it ourselves, and teach it to the world.

There have always been sagacious maxims resulting from the observation of the wise. The names of Confucius, Solon, and Solomon suggest what men have been able to do in formulating axioms of what is just. Socrates "assigned to ethics the supreme place, as the only worthy subject of philosphers' investigation." He held that wickedness proceeded from ignorance, and that knowledge was the highest good. Aristippus held that pleasure was the highest good. Plato taught that the common good was the highest excellence. Aristotle that the *summum bonum* was rational happiness. This subject has been the theme of highest, closest study of all the greatest minds along the ages.

Christ came into their discussions which resulted from human inability to comprehend so vast a subject, and set forth and embodied in himself a perfect system of moral excellence. Criticism can find no fault with the flawless excellence of the system, or with the perfect working out in the sinless life. How Socrates in his search for the supreme good would have welcomed the gospel of John! It would have been manna to his hungry

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soul and light to his benighted mind. How he would have basked in the light that lighteth every man! The various schools of ethics that the greatest philosophers of the world gave us have all disappeared, and the ethics of the Man of Galilee have taken their place. There is no other basis but the Bible; no law but its law; no authority but its authority.

In the farewell sermon of Rev. Brooke Hereford, of Boston, he said: "I long for the time when, from this fringe and tasselry of constantly new studies, Boston shall turn to that old Bible which made the life of the fathers strong and true; and reading it—only with 'larger, other eyes'—shall feel the power of its slow unfolding of God's truth and of its culminating life of Christ; and, rooted there, shall grow to nobler heights of thoughtful Christian character than ever before. That is what this community most wants."

The first duty in this system of ethics is to ourselves. It pertains to our greatest good and happiness as individuals. Against all theories that our lives belong to some master or the state, we are taught that our lives are our own. Love can give them up, but no man has a right to take them from us. We have power to lay them down for men. The second duty is that of making the most

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of ourselves. The perfecting of our powers is commanded. This command covers every faculty from the rude strength of Vulcan to the beauty of the Graces. And when we are personally perfected we are bound to wield our powers like natural kings and queens over empires as wide as the race and more lasting than time. For royal souls ethics is a sublime science and its practice the wielding of a scepter.

Christ not only brought a system of ethics but a power to make that system effective in human lives. We hunger for power—it is our natural appetite, our original endowment. I want to insist here, before you seekers after knowledge, that there is a real practical meaning in the words of Christ, that the Spirit will lead us into all truth and show us things to come. It is consonant with that other Scripture, "If any man lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not, and it shall be given him." Experience shows that the reception of the illuminating Spirit of God is a practical help in the attainment of algebra and Latin. When I used to teach I saw young men come in from the farms, great hulks of fellows who seemed to be little besides body. Tell them your dearest and brightest truth, one that makes noonday in your soul perpetually,

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and look for an aurora of perception and appreciation in their faces, and you would not see a glimmer. But let them receive the illumination of the Spirit by an actual regeneration, and their faces glowed like the morning. Algebra became a charming science and Latin a recreation. Ruskin is right in saying, "Practically a man of deadened moral sensibility is always dull in his perceptions of truth, and thousands of the highest and most divine truths of nature are wholly concealed from him, however constant and indefatigable his intellectual search." And the Lord is right in telling the Jews that if they would not hearken unto his voice to observe and do his commandments and keep his statutes they shall grope at noonday, as the blind gropeth in darkness.

One of the watchwords of this age is Culture. This means far more than fitting a man for a special trade or craft. For the man should be more than a trade. He should have aspirations above the bread he wins. He is the inheritor of all the ages past, and heir-apparent of all that can come. Our culture seeks a full, harmonious development of all our faculties; freedom from narrowness; a royal hospitality to everything great and greatening; sympathies as wide as humanity in this world or any other; feelings

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catholic and high, responsive to the laws and sacrifices of the universe. Our education must draw out every possibility of a man, make the most of circumstances, and utilize to the utmost all proffered helps, human and divine. Ours is not a training for to-day, but for all days and beyond. In so broad a curriculum religion must have place. The motto on our corner stone is, "*Pro Scientia et Religione!*" There are two main words, certainty or knowledge, which is power, and religion, which is a binding of the soul back to central truth and the central Being, as gravitation binds planets to central suns. It is a power for order, not chaos; for development by law, and not wrecks by chance. That culture is narrow and small that pertains only to the earthward side of our nature. For there are certainly Godward capacities. And religion which embraces these is large enough and strong enough to make every earthward culture a subordinate department.

In this world's histories we find Cyrus directing his armies; Alexander his subordinate general, Parmenio; Napoleon his Marshal Ney. But in the larger outlook of the Bible we find the King of kings directing his subordinate lieutenants Cyrus, Alexander, and Napoleon. Culture that studies Homer and Pindar for poetry, Plato and Aristotle

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for philosophy, Herodotus and Thucydides for history is somewhat broad. But that culture that makes all these departments subordinate, and studies Him that came down from heaven to give us its ideas and feelings, is far more broad. These first are as separate states. This last is a compact and perfected nation. Over the cross were three languages. All that Greek could express of beauty and grace, all that Latin could express of law and order and world-wide citizenship, and all the Hebrew could express of holiness and eternity united there to say, "This is the King."

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IX.

THE BIBLE: ITS RELATION TO THE QUESTIONS OF TO-DAY AND TO-MORROW.

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SYLLABUS.

IX. SUBJECT—THE BIBLE: ITS RELATION TO THE QUESTIONS OF TO-DAY AND TO-MORROW.

Once all that the Bible was to do for men was in its to-morrow.

There are still questions of its to-morrow even its lovers do not comprehend. Single nations have developed single ideas; the Bible many. It gives nations several symmetrical developments, and then crowns all with spiritual life.

Questions of To-day managed by Bible influence.

Slavery ameliorated, abolished. Labor agitations. Divorce. Intemperance.

Questions of Philosophy.

Agnosticism dark. The Bible light. Psychical societies.

Questions of To-morrow.

More important than those of yesterday. Death—Man knows nothing of it of himself, Christ knows all about it. The Bible gives the only knowledge of the future. It is the real evolution; a perfect place, perfect environment, perfect spirits of just men made perfect.

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IX.

THE BIBLE: ITS RELATION TO THE QUESTIONS OF TO-DAY AND TO-MORROW.

WHEN the Bible was finished eighteen hundred years ago all that it has done for the world in our day was a question of its to-morrow. Nay, more, when God said to Abraham in the dim dawn of Bible beginnings, "In thy seed shall all the nations of the earth be blessed," all that that promise should do for the Jew was a question of its to-morrow. And when Peter, the Jew, felt that it would be an unclean thing for him to go to Cornelius, the Roman centurion, and God broke down that prejudice by a special revelation, and let the light of the Gospel flood out over the Roman and other nations, it was a partial fulfillment of that promise to bless all the nations of the earth by Abraham, the father of the faithful. And as all the nations of the earth have not yet been reached, and there are hungry hundreds of millions crying, "Hast thou not a blessing for me also?" there must be a to-morrow for the Bible

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which even its lovers and distributers do not comprehend.

Every race that has lifted itself into permanent visibility and achieved aught worthy of remembrance has been actuated by some great purpose, and has crystallized its labor about some single idea. One thought is too vast for a nation of millions to develop it all, or even for one people to be great in several departments. Any one thought, with its ramifications above and roots below, with its materializations from the ideal into the actual, is vast enough to employ millions for centuries. One idea has availed to give development and direction to each national life. The Egyptians sought to perpetuate life. It mummied the bodies even of birds and cats by the million for the soul's return. The Persians sought light, the Jews cleanliness, the Greeks beauty, the Romans law, the Saxons liberty. Has the Bible other and broader ideas awaiting development and actualizations of the other millions and nations yet to to be? Plenty of them. It has even succeeded in grafting on one nation a second seminal idea, in giving one people a double development. O, what if this could have been done in the past! What if there could have been added to the idea of life in Egypt, expressed as it was in ponderous and

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permanent pyramids and horrid mummies awaiting the soul's return, the idea of immortal life; nay, immortal youth leaving a worn-out body to be born into one with a thousandfold more of aptitude and sense perception, that would be unhurt amid the war of elements, the wreck of matter, and the crush of worlds! What an enlargement of idea, and therefore of life. Then there need not have been any gloomy despair coming in on the nation with an unconquerable power of death, and even burying the whole people in one wide grave.

What if there could have been added to the Roman idea of law the Christian idea of grace and the Jewish idea of purity! The mind is awed at the vast possibilities that such inspirations could have wrought. Then the great empire staggering toward death over three continents for six hundred years, and falling at length a corpse immense, with none to bury it, and the whole world wearing the black funeral pall of the Dark Ages in mourning for its fallen and lost hope, changes to a body, erect, alert, marching toward progress at the double quick, the light of victory in its face and the experience of glory in its heart.

I said the Bible had ingrafted a secondary idea on a nation already possessed of one. What is it? Well, here is this English-speaking people. It is

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the blest inheritor of all the past; all that Egypt gained about life, Persia about light, Greece about finite beauty, Rome about law, and itself about liberty. But beyond all this the Bible, and the Bible alone, has given the idea and the actuality of a spiritual life. I do not refer to the hope big with immortality in the life to come, but to an actual, broad, vivid, and potent life that now is. It is a life that quickens the body to more robustness and vigor. It gives the mind new ideals and ideas. It more than doubles the emotions, touching every seen and earthly love into greater power, making husband and wife, child and country preciously more dear, and giving the heart a grasp so broad that it loves the Chiefest among ten thousand and the One altogether lovely with unquenchable ardor. It is a real life with working force accomplishing results. Why are the millions of money and thousands of lives poured out in missionary work among the heathen? Because this spiritual life has power over money and self greater than either of them. Life handles dead things. The lowest life in this sea that now sings its endless song in my ears as I write takes lime that I cannot find in the water, and builds itself a house of ravishing beauty of color and form. Even the life in the seed that the wind whirls aloft and carries

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for hundreds of miles builds the soil and sun into these California trees three hundred feet high and thirty feet in diameter. But this spiritual life is able to build lives so sublime that they feel able to send their roots into all the globe and handle not dead things, but men, nations, and immortal souls, and build a temple fit for the indwelling God. The tests of life are existence, mastery of environment, and propagation. The spiritual life meets them all as no other life does. If any national or racial life proves itself to be real, spiritual life does far more so.

I said the Bible had ingrafted this on the Anglo-Saxon race, already having developed the idea of civil liberty. No other race has it in great measure. All the German missionary societies together in the number of workers and contributions do not equal the smallest of the three great English missionary societies. Where the members of an American Church average a gift for this work of one dollar and thirty-seven cents, the members of the great German State Church average three quarters of a cent. Yes, it is the Anglo-Saxon that has this power of spiritual life. And to them must the dying nations look for the gift of it. He who gives possesses the receiver. In this high spiritual realm both the gift and he who is made alive by the get-

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ting still belong to the giver. O, people of my blood, give to the world and possess the world!

But can the Anglo-Saxon deal with the questions of to-day and to-morrow? Egypt could not. Persia, Greece, Rome could not. There are powers in humanity greater than nations. One idea, however developed, cannot meet all ideas. If all ideas could be developed, symmetry, strength, and permanance would be achieved. Has the Anglo-Saxon enough of them to abide and conquer? My leaping hope cries, "Certainly." My timid mind murmurs, "Perhaps." Heaven is perfect, and therefore permanent. We have its ideals and law of being. Adopt them, live them, and we are permanent. We are it. Questions of to-day! What are they? Do they differ from questions of yesterday? Are the same earthquakes and volcanoes under us that toppled down and buried under fiery floods the dead and buried nations of the past? Yes. Can we handle these forces and change that fierce fire to gentle warmth under the soil for better growths? I think so. One of Rome's great perils was its vast number of slaves. A great wronged class is a perpetual menace. It is liable to break out in servile war, the most horrible of wars. These slaves had been made barbarous, fierce, and unfeeling by every

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cruelty inventable by unbridled taskmasters. They trained and educated slaves by oppression, lash, ignorance, to make them subject to their lusts, for gain or pleasure. All gentle influences were painstakingly destroyed, all the refinements of family ties were abolished or reversed. Insurrection was to be naturally expected, as naturally as explosion follows touching fire to gunpowder. Then the trained beast or devil in man broke out and did its work. But our nation escaped both the servile war and the danger of its extra horribleness. How? The spirit of our blessed Bible had wrought in master and slave. The master and his family were often so loved that the slave would rather shed his own blood than theirs. The lurid fires of hate and hell that burned in many places were haloed and rainbowed with celestial gentleness and love in our South. Secondly, the slaves by the hundred thousand belonged to Christian Churches, and there learned such faith in the God of Israel that they expected he would raise up their Moses, shatter the power of Pharaoh, divide the Red Sea, and bid them go free. The faith was not in vain. He did. In such a sublime faith it was better for the slave to wait than to fight. Freedom would come and his hand be bloodless. These perils we survived.

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They will never return. I need not tell this audience that in the terrible darkness of that struggle with death all our brightness and hope gleamed up from our spiritual life. All the kindly ameliorations of suffering during the war, and in the end all that change from the horrible *væ victis*—"woe to the conquered"—to mercy, help, food, millions of dollars for material upbuilding and education, came from our spiritual life.

There are certain writhings of discontent among the laborers of our land now; statements, petitions, resolutions fill the daily press. Did I say torches flare at midnight, bludgeons, dirks, and secret assassinations make home and life unsafe? Ah, no; we live in a different age. Any such display is recognized as belonging to the Dark Ages, when the apostate Church was supreme. We know that the carrying out of the principles of the Bible would banish any just cause of complaint from all the employed classes. Indeed, but for Christianity there would be no social questions and labor problems. All would be buried in one unmitigated poverty, oppression, and slavery. One of the earliest of its enactments was that the laborer should be justly and promptly paid. Thou shalt not keep back the price of a day's labor over night. Our revelation originated the true democ-

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racy. It is the Magna Charta of the common people. Christ originated respect for the despised. He incorporated caprices of sympathy into a law. He denounced selfish greed and uttered such sentiments against oppressing the hireling as make his word the real bulwark of the poor. The questions of labor can all be settled by revelation in two words. First, every man shall labor who can. If he will not work he shall not eat. Second, if he cannot work brotherly charity shall provide for him. Thus all are laborers, and hence all are capitalists, for capital is only crystallized labor.

How does Jesus of Nazareth do this? A few words of sympathy and a few diatribes against wealth are not enough for the poor. Does he give any vital principles that have power to affect this? I think so. He first taught the value of the human unit. David said, "Number me the nation." Napoleon asks, "How large is the army?" They looked at the mass to judge of its momentum. Revelation exalts the unit. It says the king in his power shall not injure the one ewe lamb of his humblest subject. Christ says a man had better change his place of existence from this world to the next by means of a millstone and the sea rather than offend one of God's cared for little ones. Every human being and every human

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right is sacred. The least unit is exalted too high to be injured with impunity.

His remedy for the evils of the race seems to him adequate and perfect. He says to a weary world under sentence of death, "Come unto me, all ye that labor and are heavy laden, and I will rest you. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Somebody thinks somebody has invented a doctrine of altruism and foisted it on us as the new prevailing philosophy. See the tossed caps in air, hear the shouts of those who think a new law of life has been invented and promulgated. It is only a weak, millionth dilution of the law of life, Christ not only promulgated, but lived. Paul saw it so clearly he gave the world the exhortation, "Bear ye one another's burdens, and so fulfill the law of Christ's life."

There is not a problem in social science, in woman's position, in international law and comity that is not clearly solvable by the principles and doctrines of revelation.

Some one thinks the so-called "religion of humanity" is a new invention of the nineteenth century. Such a one only advertises his own ignorance of the religion of the perfect Man, some

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fragments of which have been stolen and palmed off on the partaker, who is as bad as the thief.

Another perilous question of to-day is that of divorce. It imperils not only our morals but the continuation of our species. The family is the basal unit of all worthy society. To imperil the family is to imperil worthy society. Different States deal with this question in different ways, some of them with so much laxity as to endanger their continuance. Families become few, are easily broken up, and children are scarce.

The settlement of this whole question is in the book of God. It declares the original design. Nature corresponds with the plan. One man, one woman until death doth part. No severance of the tie except for such infidelity as itself breaks the compact and renders the parties unfit for associated life. Such unions will give to society a goodly seed well fathered, well mothered, well trained, and not a spawn of bastards knowing no father nor mother except the foundling asylum supported by the State.

Another of the questions of to-day is intemperance. It is so fruitful of money-making, with such quick and easy returns for the capital invested, and so genial to the laziness that is fostered by keeping bar, that it is hard to handle. Va-

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rious States have various laws, none of which will execute themselves. It takes public sentiment as well as law. Now, this difficult question can be settled at once in a community that is entirely Christian by an appeal to revelation. In the first place, no man would be a drunkard, and I think not even a moderate drinker. In the second place, no man would be so accursed as to put a bottle to his neighbor's lips as a gift. And no man would desire to sell liquor himself, or would be allowed to do so by his righteous fellow-citizens. To rid the world of the measureless curse of intemperance we have only to put in practice the principle of self-mastery, doing good to all men, abhorring that which is evil, cleaving to that which is good, eating no meat and drinking no drink so long as the world stands that will cause my brother to offend. The Church under whose broad banner we gather to-day thinks that it well embodies the teaching of the word on this subject in its motto, "Total abstinence for the individual and total prohibition for the State."

But there are other questions of to-day more important than institutions; they are questions of principles. No man can be alive without knowing that blind Samsons have been tugging and heaving at the very pillars, not merely of our em-

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bodiment of thought in institutions, but at the very pillars of our thought. They have asked whether there is any thought. They have thought deeply, spoken loudly, and printed widely to show that thought is not. Seven hundred and thirty-seven millions of millions of vibrations per second in celestial ether is not too much for man to conceive, at least to assert. Men investigate the infinities, they rush where angels fear to tread. But they have exalted law and annihilated mind. They have reduced man's soul, beating strong wings in the infinite, to an automaton because a toad would climb up an incline after its brains had been extracted. They have annihilated man's imperious will, mastering circumstances and armies of other wills, by exalting the power of heredity till our responsibility lay not in ourselves but in the original protoplasm from which we sprung millions of ages ago. They have abolished mind and brought death and imbecility to light through their gospel, or rather devilspel, of matter and law. They made infinite riding of space and eternities on mathematical laws, Milton's creative imagination, and Newton's "Let there be light" over the chaos of worlds and Christ's love that was stronger than death to be merely the outcome of gray matter in the brain. They gave us stones

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for bread and icicles for our lilies on the resurrection morning. They were the apostles of a new creed which they tried to chant to the weary souls of men. "I believe in chaotic nebula, an omnipotent law without mercy, in the disunion of saints, the dispersing of the body, and in death everlasting. Amen."

This world-wide cuttlefish had his day, and inky enough he left the realm of thought. A great Pacific tide, mother of all tides, assails the cliffs under my feet. Abundance of waves hurry terribly and hungrily to devour them. To-day they are black with acres of uptorn seaweed and wrecks of ships and hopes. But I know that tide has its limits. Out of the vast spaces comes a power as potent for ebb as for flood, and to-morrow shall find this tumult silenced and pure water impearling all these stones. There is a power, not ourselves, that makes for clarity. There are facts that these annihilators of mind have ignored. There are great forces, veritable bulls of Bashan, that push and toss us whether we will or not. If the red slayer thinks he slays them they turn and come again. Evidences and instincts and intuitions of the existence of mind leap like lightnings out of a cloud. Our darkness cannot prevent their light, our dumbness cannot prevent their thunder. And

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when these lights shine and their imperious thunders utter their voices divers and sundry of these men skulk into ignorance, even into know-nothingism, which they dignify as agnosticism. Why should they be ignorant? Shall we give lives to science about material phenomena and grow imbecile about spiritual phenomena? Are not these things as worthy of our thought, study, and devotion?

Into all this confusion comes the clear light of our divine book. It says wisdom is the principal thing and the fear of the Lord is the beginning of wisdom. It says that the Spirit is the source of matter, law, and life. Around the universe of matter is a cloud of glory from which lightnings come, a true light that lighteth every man that cometh into the world. Voices come loud as thunder, mere terror to some, but to others articulate and clear, saying, "Thou art my beloved Son in whom I am well pleased." It teaches that the spirit world is a plenum to our vacuum; that the best definition of man is, a want, and of God, a supply. Unmistakable are the signs that the next age is to be the age of the Spirit. Why should we not go up from barbarities to amenities, from coarse to fine, from matter to mind, from mind to spirit? We believe in evolution, devel-

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opment, progress. Even now psychical phenomena, spiritism, mind-transference, mind-cure, mesmerism are popular, and demand study and mastery. Psychical societies are formed, seances are held, and abundant humbug starkly evident is endured in order to study phases of psychical being that have put all phases of Sadduceeism where it illustrates its own doctrine, that there is no resurrection. Out of this craze of fashionable society we shall rise to real investigation of this world's greatest fact of spiritual entities. We are to have greater observers and philosophers in spiritual life than in the so-called natural. The Spencers and Darwins are already born. The past has demanded and received all our study, the future is more difficult and important. Geology goes backward only. Astronomy only comes up to date. But man's future and its belongings are larger and longer than his past, and the day of its prophetic history dawns. And in that dawning day of the dispensation of the Spirit the only text-book having authority will be the Bible.

But the questions of to-morrow? Whatever men may differ and dispute about, all must concede the fact of death. It is more portentous than the fact of life, for which all other facts exist, for it masters all life. All vigor, all accomplishment,

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all affection, even all hope, must feel the mastery of death. Every victory that life wins and prizes is to swell the triumph of death. His appearance for a single victim among thousands puts an end to all banquets, paralyzes all doings, dominates all emotion. What do men know about it? Nothing. What! Every man since creation's morning died, and no living one knows about it! Even so it is. But the Bible is a revelation on this subject. There was—nay, there is—One who abolished death and illustrated life and even brought immortality by his life and Gospel. He went through death, and came back to show that it was powerless on a good man. He showed that death was an unclothing of the spirit that it might be clothed upon more fitly and gorgeously; that the body was laid aside as a worn-out garment; that a temporary and perishable tent or tabernacle was laid down that a house eternal might be taken up for a body. Ah, how long have men thought of death as palsy, numbness, stupidity, a great end, and annihilation! Hear the better Gospel for the doomed world: Death is opportunity, new birth to higher life, the dawn of immortality.

By the questions of to-morrow I do not mean the questions of the latest syllable of unrecorded time, the far-off to-morrow of man, the to-morrow

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after death. Man has a desire to live. It is a constituent element of life. It is necessary to its continuance. Without this desire life's enemies would be victorious and all human life cease. Man has always been a fighter. To harmonize with environment, to be fit to survive when a thousand die, means struggle, warfare—means putting all of skill and energy a man has against death and barely winning, only to put all in peril to barely win again. Man will strive all, strain all, peril all every day for daily life. This tells its value. It is worth more than all else that he hath. Life must also be individual. Nirvana is only for those already dead. Separate, concrete, individual existence is the life for which a live man will give all that he hath. To be ourselves is the only way to be forceful, to conquer kingdoms, and perform our twelve labors. Who can give assurance of a future and of an individuality? There is but One. When we face feebleness of body, and a few more steps in the road, where we have descended miles already, will change feebleness to death, we do not go to Homer, Virgil, or Dante, who have wandered among the shades, and ask them about the continued personality and environment of Agamemnon, Creusa, or of dead popes; Shakespeare has no cleansing to fit us for the passage; Milton no

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assurance that there is any place to go to; rationalism is discordant, contentious, and unauthoritative; agnosticism is as dumb as a sphinx and dark as a night to which no morning can ever come. But there is One who says, "I am the Resurrection, and the Life: he that liveth and believeth in me shall never die. I go to prepare a place, a place for you. And if I go and prepare a place [blessed iteration], I will come again, and receive you unto myself; that where I am, there ye may be also." Not only a place, but blessed emphasis of individuality, you and I. He speaks of what he knows, for he has been through life and through death. We find him just the same after both, and when he left the earth an angel assured us that this same Jesus should also come again. And when the beloved disciple saw him after many years, true enough, he was the same Jesus—same in individuality, in personality, in loves, and in objects of life. That One is our brother, and as he is we shall be.

This doctrine is thoroughly consistent. It is a survival of the fittest. It is not a survival of muscularity, nor of intellectuality. Millions of feeble folk and undeveloped minds might be crushed out of being by one crashing surge of one world against another. No; it is a survival of

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what is most fit. What is most fit has come from the principle of natural selection. Minds have taken to themselves what they wished, and therefore selected. One desires the praise of men; he gives alms ostentatiously, and for a pretense makes long prayers at street corners. Verily, he has his reward, the one he sought. One man desires power; he wades in the blood of the slain and climbs up heaps of dead bodies to a throne upheld by bayonets. He has his reward. But these things are not worthy of immortality; are worthy of instantaneous annihilation. But suppose a downtrodden slave gets great enough to forgive his master; a private soldier loves liberty and race enough to die for them; some lowly preacher of whom the world is not worthy endures privation, perils by land and sea, among false brethren, in prisons, in shipwreck, stonings, and deaths oft, that he may preach forgiveness to sinners, purity to the vile, immortality to the dying. These men are worth God's saving, for they are like God. Let the merely rich, strong, intellectual rulers go into the pile of gold, silver, precious stones, wood, hay, stubble to be burned in the final fire; they have not selected the immortal things and built into their nature the real jewels of the everlasting kingdom.

We have the law of progress, of evolution, as a

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part of our necessary life. Not to adopt progress and evolution is to go back to death. Hence, of necessity life must progress forever if it is life. How does the Bible meet this question of our hastening to-morrow? With satisfaction supreme. First, the environment is perfect. Poetry and imagination cannot equal plain statements of fact that Revelation gives us. Gold is cheap enough for paving stones; life flows in rivers; bourgeons into trees, whose mere leaves are sufficient to heal the woes of the groaning nations; speech is by music; reception of knowledge and joy is by mind transference; and response is by myriads harping with their harps.

Not only is environment perfect, but the best, in that best gathered out of this world, is brought out. Can soil change to flowers, carbon to diamonds, mere grain to a field of shimmering wheat, where the wind comes to play and scent itself, and the sun imparts its glory and power to beautify and build up the growing grain? So the soul has a finer possibility of transformation from gross to fine. It is changed from glory to glory, and it receives in full effulgence the transforming glory of the Lord.

Whatever botany may teach us of the unfolding of vegetable life; whatever evolution may tell us of animal life changed from the amœba to the

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man; whatever philosophy may teach us of mind and its laws and destiny; or even if a vast generalization can include all these in a *broad* sweep over continents, and a *longer* one over all centuries past, we will conclude and hold fast to the faith that the Bible teaches us with imperial authority the science of social, moral, and eternal life.

There is one man whom we gladly call *master* and his greatest admirers call *seer* in all ordinary subjects of human thought and expression. He can speak of poetry, eloquence, inspiration, and greatness till we gladly sit at his feet in an absorbed, if not rapturous, delight. But when Mr. Emerson touches immortality he weakens and palters, quotes his bright things from a Persian poet and other men, closing with a lot of incomprehensible fog from an imaginary heathen deity, till we wish he had never touched a subject so utterly beyond his ability.

But when we come to Him whom all the world calls Master and Lord, and does well, all is clear. All our conceptions are overpassed. All our aspirations are met and enlarged. Immortality is the glorious revelation of Christianity, the glorious discovery of its author who brought life and immortality to light by his Gospel. O, Master

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divine, we stand with holy awe before thy matchless word and more matchless self, and learn the vastness, height, purity, and possibility of this life. With what measureless joy we hear thee say, I give eternal life to as many as receive me. And this eternal life is to know, not nature and men, but to know God and Jesus Christ. Ah! now we gladly face to-morrow. Its sunrise is as bright as was to-day's; its sunset never comes; its overarching dome as clear as Colorado sky; and all its fogs and smokes and doubts and fears belong to yesterdays forever gone.

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X.

THE BIBLE: WILL MEN OUT-GROW IT?

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SYLLABUS.

X. SUBJECT—THE BIBLE: WILL MEN OUTGROW IT?

Revelation is made by worlds and words.

Have men outgrown the first? We are in the mere A, B, C of chemistry, astronomy, principles of mathematics, as well as applied ethics. So Christ says his words shall not pass away. Why may they not be inexhaustible as a mine or mathematics?

Difficulties: (*a*) The Bible is old. But not as old as the facts of chemistry. All the doubts of many great thinkers have been perfectly satisfied. (*b*) There are discrepancies; so there are in metallurgy, astronomy, etc. But difficulties are vanishing.

The Bible nowhere opposes demonstrated science. It always has been, and is yet, in advance of our knowledge. Examples: Creation before arrangement, light before the sun, water above the mountains, order of development, rotundity of the earth, weight of air, meteorology, etc.

Writers of rude races ages ago avoided mistake in the science of to-day. It has the principles of a perfect state hereafter. Applied here they help to perfect us now.

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X.

THE BIBLE: WILL MEN OUTGROW IT?

WILL men outgrow this word of revelation and require another? This written word is only a part of the revelation. Have they outgrown the rest? God is partly revealed in words and partly in worlds. Even the word is largely made up of deeds, God's and men's, interpreted in the light of his will. But have men outgrown even the first word, the creative? Who affirms that we have thoroughly comprehended this world, known its science, and mastered its forces? What about our rightful dominion of the air, where every bird of flight is a taunt to our feebleness of wit and invention? We do not even know our letters of how to sail in air, and have only just begun to reach for the rain.

We have not yet gotten beyond the first page in any knowledge. Chemistry is a new science. We are in its principles yet. We are just getting excited over a new metal, aluminium, more useful than iron, and yet to be found in every clay bed. Who knows what other metals, more useful yet,

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may be found everywhere? Chemistry is a new continent whose first explorers have barely touched the shores of its outlying islands. When we went up from all the telescope could tell us to the higher revelations of the spectroscope, did we exhaust all that light could do for us? By no means. The heavens are an open book indeed, but in six thousand years men have scarcely gotten beyond the A B abs.

What do you know of mathematics? Have you exhausted the subject, or has it exhausted you? If you think you have learned all there is, I would turn you over to Professor Howe to take you through the theories of magic squares, and, leaving differential and integral calculus as mere primaries, go on to the calculus of variations. A new method of calculating Naperian logarithms has been just discovered.

The man who dreams that man has outgrown this world in the realm of mastery of forces, knowledge of chemistry, astronomy, mathematics, music, poetry, ideas and their expression, is only a dreamer. Nay, he probably has never been awake. The world is not a washed out placer, but it is all one great Creede and Cripple Creek awaiting prospector and miner.

The reason why men ever think of outgrowing

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the Bible is because they outgrow themselves and one another. But when they try themselves on the least of God's revelations it is so infinite that they confess themselves but tyros and beginners.

If the first revelation of worlds cannot be outgrown, can we outgrow the one of words? Evidently the Author does not think so. He says, "Heaven and earth shall pass away, but my words shall not pass away."

Jesus here puts forth for his word the claim of perpetuity. He has been sketching a rapidly changing panorama. Delusions, pestilences, earthquakes, famines, armies, battles, sieges, flights, betrayals, captures, nationalities pass. He glances beyond the endurance of temple foundations to the end of the solid earth and the long-enduring stars, and, closing the picture, says, "Heaven and earth shall pass away, but my words shall not pass away." A breath that dies outlives the solid rock! It is sublime. Believe or disbelieve it, it is sublime.

It is no new assertion concerning God's word. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." In varying forms of words God constantly reiterates this unvarying idea.

You may have heard of the words of men that

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were not so permanent. They dig deep and lay their foundations on eternal principles, as they think. They set up their columns of beauty and truth, span the spaces between them with arches of glory, on which they blazon "*esto perpetua.*" But the morning of a new day breaks, new light arises, and these structures of a semi-night waver and vanish like the baseless fabrics of a dream.

Seeing that no intellectual system long survives, some men have said, "The Bible must be outgrown; it is the product of a rude age, it can never hold its place in ages of culture. Shall the schemes and plans of infancy fetter the free foot of vigorous manhood? Shall vain baby-clutchings for the candle prevent the man from reaching the stars? Shall there be no progress? Nay, rather let the feeble stars of morning die out in the brighter blaze of day. Room for the new lights."

So say I, if the Bible be only a human production. Any human, intellectual system must fall behind, be outgrown, and find its appropriate place in the museums of the curiosities of former days.

But what if it be *divine?* What if it be a mine but partially developed, crowded with riches for man's every poverty, wisdom for his ignorance, strength for his weakness, light for his gloom, joy for his sadness, purity for his sin, life for his death?

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What if it be a stream running through ages unexhausted, full to the banks of the water of life? Impossible, do you say? No, it is not. Streams are kept full for centuries, and they bear the palatial steamer as easily as the savage on his log. There is a system of worlds about us, suns, planets, satellites, without number. Some scientists will tell you that they revolve through eons measureless to man, that they pass through innumerable changes, have multitudinous periods of flora and fauna, and all these inexplicable changes provided for in the fiery star dust of a cloud. Such men ought to have no difficulty in conceiving of a moral system, devised by the same Author, to last through eighteen centuries or eighteen thousand.

If the Bible be human, set it up in the library among other books. But if it be divine, lift it up on high, wide open, and let men look to it for light, power, purity, life, and in all ages, present and to come. Its adaptation for this is less difficult than the adaptation of worlds for their changes. Now, is it divine? That it is in the fullest extent, "I steadfastly believe; and this will I maintain with body, soul, and honor," as the old knights used to say.

I have not come to this conclusion without a struggle. Such a land of Beulah is not reached

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except by the Slough of Despond, the Valley of Humiliation, the suggestions of Worldly Wiseman, and sore fights with Apollyon. When I was born into the intellectual world faith was scouted and science proclaimed as the only ground of assurance. The same assaults came to me that come to every youth, but I outlived them as I did the whooping cough, measles, and mumps. And from a vivid remembrance of the doleful continuance of the miserable maladies I stand ready to extend sympathy and help to every young man who is passing through a like sad experience.

There are difficulties in the way of allowing the claims of the Bible. It is very old, and antiquity affects credibility. Credibility decreases in geometrical ratio as antiquity increases by arithmetical. The intensity of light is inversely as the square of the distance. Respect for what is ancient is not a distinguishing characteristic of this age; and with good reason. Besides, the Bible makes the largest demands for reverence and obedience. It teems with doctrines extremely distasteful to the natural heart, denounces things men love, and humiliates man's pride to a degree attempted by no other book.

Hence, men are eager to reject its claims and cast off its authority. Such men are not fit for

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witnesses. They are retained advocates on the other side. That they have succeeded in picking flaws in its indictments, cross-questioning its witnesses into confusion, antagonizing it to another law written in their own hearts, and constraining a jury like-minded and interested to bring in a verdict of "not proven," is not in the least surprising. The contrary would amaze us. If a man feels an inclination to be skeptical, why must he always fling abroad his doubts about religion? Let him try his genius on steam engineering. There are inconsistencies and explosions enough. Or let him try his doubts against mathematics. There is plenty of liberty, for men have doubted whether there is a material world or a sensible pain.

To this dire emergency God has not been indifferent. He has brought up fresh witnesses—old stone statues that could not be stared out of countenance; monuments that could not be browbeaten; agreements of testimony that could not be gainsaid. O! Egypt, Nineveh, Babylon—names suggestive of death—you never lived to so grand a purpose as to-day; you authenticate God's revelation; you reaffirm God's authority. God has gathered up authentication from the very borders of the chaos of the primal world, from the graves of perished empires, from the strata of the earth, and

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from the stars in their courses, and to-day declares as never before, "I am God; the Bible is my revelation and law for man."

There are answers that have satisfied every doubt in men of purest lives and clearest heads; answers that grew fuller and more complete as they studied and tried the word through long lives, and which put to flight every shade of doubt as they came to the final test. There may be men who cannot satisfy themselves with the answers that have satisfied Newton, Milton, Herschel, Bishop Butler, and the magnificent development of German and Anglo-Saxon mind to-day. What stature these men may have we cannot tell, but if they be not like the man who always got on the jury with eleven very obstinate men, we tell them they may be satisfied. God has enabled man to double the evidences for his word in a century. And there is enough in the infinity behind to fill all their wise, or otherwise, minds. Study the evidences with heart as well as head, and not haggle over a thousand difficulties that may prove imaginary, like a thousand other vanished difficulties, and you may have a vital and vivifying conviction of the grandest fact of the world, namely, that God has spoken to men.

Lines of proof run in, like light to a blazing center, from fulfilled prophecy, from the historic

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confirmations of the nations named above, from incidental coincidences, and from the amazing fields of science. There are yet difficulties unsolved, discrepancies unharmonized, questions of enemies unanswered by the friends of the Bible. But these difficulties are but spots on the sun, seen only by telescopic or microscopic criticism, many of them defects in the glass, while the sun blazes with ineffable light and vivifies a vast creation. We accept the sun; we accept the Bible.

When Newton discovered the law of gravitation there were certain inexplicable facts which could neither be denied nor harmonized with a law of universal gravitation. Nevertheless, he accepted and declared the law. And men have accepted and declared him as the discoverer of the grandest law in the universe.

Since that time some of those discrepancies have been harmonized. Nay, those very discrepancies have led to some of the most astounding discoveries and revelations of God's knowledge that man's knowledge has made. Some of the difficulties yet remain unsolved, and will do so till men shall have added many a cubit to their mental stature. Nevertheless, all sensible men accept the law of gravitation as universal.

Well has Tyndall said, "Nature is full of anom-

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alies which no foresight can predict. From the deportment of a vast number of bodies we should conclude that heat always produces expansion, and cold contraction. But water steps in, and bismuth steps in, to qualify this conclusion."

What shall we do then? Deny the law? Dispute the evident facts? Refuse to act on what we do know? Not if we are sane. Accept the law, act upon the facts, and carry along all exceptional instances till a higher generalization shall help us rise to a law broad enough to embrace all the facts.

Now when we ascend far above all principality and power of material science, to those things that are to stand and flourish in immortal youth when short-lived worlds have passed away, shall we not expect to find some apparent exceptions to our statements of laws? Shall we not surely stumble on facts refusing to be classified and generalized? Especially when we introduce the element of free will, with its necessary ability to break and defy all moral law, shall we not expect to find constant and, to us, irreconcilable exceptions to what we should suppose to be universal law? If we do not, one of two things must be true: that we are infinitely wise, and able to comprehend the infinite varieties that would arise under such a law—and

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not even that presumption that would rush where angels fear to tread is equal to asserting this—or there is no infinity to defy and surpass our comprehension. But we know there are heights that are summitless to us; depths where all our thoughts are drowned. And we who have had plain statements of facts lie right before us in the Bible, all unknown, because we are not wise enough to comprehend them, and who see other plain statements just as difficult to understand, yet unsolved before us, will do well to be modest.

We rejoice to live in a day when the difficulties of material science are vanishing. The inscrutable things that defied our fathers are being read. The blazonry of the sky is being unfolded. The records of the rocks are being understood. But each wall of difficulty that falls down reveals a higher and a darker one behind. The rebel ram crashed through the *Cumberland*, but it found the *Monitor* behind her. And while astronomers and scientists have scaled or mined a few outworks of the earth and skies, more impregnable fortresses loom up beyond.

But let me say about the difficulties that have beset the Bible, *It is quite the reverse.* Did you hear that? It ought to have brought an answering shout. Hear it again. Hear it, bold infidel, prophesying the downfall of Christianity. Hear it, priest

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of Baal, uttering things against the truth of God. Hear it, earnest student desiring the truth, that the truth may make you free. Hear it, timid believer, fearing that the bold words of Christ's enemies may be grounded on fact. Hear it, firm believer in Christ's word, that "the Scripture cannot be broken." *No new obstacles to the reception of the Bible as God's word have been discovered in a century.* Explorations of tropics and poles, exhumations of buried cities and of buried geologic eras, borings of crust, soarings in air, studies amid the astronomic marvels of infinite space, searchings of history, pryings of acute criticism, assaults of malignity, have all equally failed to find obstacles to a belief in the Bible as God's word. Nay, many obstacles that existed a century ago have been thrown down, many clouds that then obscured the brightness of the Father's glory have been pierced; they have taken their sable fringes off a widening landscape, revealing glorious day.

Marshal the hostile critics of the Bible. Parade your battalions. Bring out your Strauss, Colenso, Parker, and Renan. They are everyone of them urging objections old as the gospels. We are not ignorant of these devices, nor of him who inspires them. Gospel genealogies, discrepancies of statements, variations of manuscripts, the difference be-

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tween the Jesus of John and of Mark, the difference between the law and the Gospel, are *no new words*. Parker is a rehash of the cold remains of Strauss—and of all things in the world cold hashes are the most unpalatable. Strauss is a rehash of the cold remains of the gnostics of the first century. Paul met all these ghostly enemies in the lists, and they all went down at the touch of his spear. Every triumph of Christ has been won over the battered defenses of these assaulters. Few as have been the days of most of us, we well remember the din of these battles. What war cries we have heard! "Geological Eons," "Chronology of Confucius," "Hieroglyphics of Egypt," "Zodiacs of Dendera and Esneh," "Pottery of the Nile," "Stone Implements," "Cave Bears," "Kitchen Refuse Heaps," "Skull from Calaveras County," and "Heels of Simia." Again and again the din rises, the battle is joined, bulletins of victory flash into all lands. But these victories have been like those of the French over the Germans. An advantage in a skirmish for an hour, and withering, annihilating defeat by the year.

How does the Bible repel these assaults? We have only time to consider a single department. Let it be that of science. Years of discussion have established these two principles:

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I. *The Bible nowhere opposes demonstrated science.*

II. *The Bible always has been, and is yet, far in advance of the attainments of science*, even in advance of man's ability to understand its plain declarations.

These are very remarkable propositions. If they are maintained there is no more ground for contention. There must be wisdom from God in its pages.

The Bible was written in ages of ignorance of the sciences of to-day by unlearned men, in great part, and it would be simply impossible to avoid statements in opposition to the knowledge and discoveries of to-day. Even wise men could not do it. Pythagoras and the wise men of his day taught that the earth was flat. And the wise men of our day have taught within the remembrance of many of us that marine shells found in the high mountains were proof of the Noahcian deluge. Voltaire showed his fitness to lead a scientific assault on the Bible by declaring that these shells were brought to their places in the mountains by the crowds of pilgrims from the Holy Land! Indeed, there is hardly an established truth in science to-day concerning which men have not uttered many erroneous opinions. I do not affirm that the Bible does not speak of some things according to

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visual appearance, as the sunrise and sunset; but our nautical almanacs and other scientific treatises do the same thing to-day. I do not deny that some interpretations and even translations of the Scripture have been contradictory to demonstrated science. For how can we truly translate from a foreign language things we could not understand if written plainly in our own? It needs knowledge to read scientific statements. But uniformly that translation which has harmonized with science has been found to be the truer one. Indeed, the translations of many scriptural texts have been very difficult, because we lacked the knowledge to make their signification seem possible to our thought. Discovering the scientific truth, we returned to the Scripture, and its meaning was clear as sunlight. Several passages which seemed when fairly translated to teach error, or to be poetical flights, have since been proved to be statements of literal facts. The Bible has been routed from many a position it never held, and discovered to be impregnably intrenched after its rout had been heralded. This will repeatedly appear in illustrating the second proposition. That the Bible could avoid error proclaims that God was in all its writing. How much more that it could always be in advance of science and discovery!

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Let us see if this second proposition is capable of proof. The Bible has asserted from the first that creation of matter preceded arrangement. It was chaos, void, without form, darkness. Arrangement was a subsequent matter. The world was not created in the form it was to have. It was to be molded, shaped, stratified, mountained, and valleyed subsequently. All of which science utters ages afterward.

The Bible has been sneered at a thousand years for saying that light existed before the sun was outlined and limited. But now men are praised for asserting the same thing. Peans are sung to La Place that belong to God, and which are sung to God by angels, and all others who know that the Bible is older science than the *Mecanique Celeste.*

It is a recently elucidated idea of science that the strata of the earth were formed by the action of water, and the mountains were once under the ocean. It is an idea long familiar to Bible readers. "Thou coveredst the earth with the deep, as with a garment. The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend, the valleys descend unto the place thou hast founded for them." The whole volume of geology is a paragraph. The thunder of con

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tinental convulsions is God's voice. The mountains rise by God's power. The waters haste away to the place God appointed for them.

Volumes of demonstrations of the impossibility of the deluge might have been saved if men had been willing to read the explanations of God by Peter: "For of this they are *willingly ignorant*, that by the word of God there were heavens of old, and land framed out of water and by means of water: whereby the world *that then was*, being overflowed by water, perished;"—a geological subsidence—"but the heavens that now are, and the land,"—the present geological upheaval—"by his word are kept for fire," etc. Every difficulty vanishes. It is a single sentence of geologic history, foretold and arranged by God for a specific time and purpose, and no more difficult than upheavals and subsidences that have occurred in our day.

Science exults to have discovered what it is pleased to call an order of development on the earth —tender grass, herb, tree, moving creatures that have life in the waters, bird, reptile, beast, cattle, man. God calls the same order of succession his creation. Marvelous discoveries! God's statement of the order of creation is far more consonant, period by period, with a proper summary of geologic systems than any two authors are with each other.

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Ages on ages man's wisdom held the earth to be flat. Meanwhile, God was saying, century after century, of himself, "He sitteth upon the sphere of the earth" (Gesenius).

Men racked their feeble wits for expedients to uphold the earth, and the best they could devise were serpents, elephants, and turtles; and further than they went no one had ever gone to see what supported them. Meanwhile, God was perpetually telling men that he had hung the earth upon nothing.

The ancients thought surrounding space was filled with darkness, growing denser as one went from the earth. The Bible always said, "God filled all and in all, and he covered himself with light." Science has been compelled to teach the same.

Men were ever trying to number the stars. Hipparchus counted 1,022; Ptolemy, 1,026. And it is easy to number those visible to the naked eye. But the Bible said that they were as the sands of the sea, "innumerable." Science has appliances of enumeration unknown to other ages, but the space-penetrating telescopes reveal more worlds; eighteen millions in a single system, and systems beyond count, till men acknowledge that the stars are innumerable to man. It is God's prerogative to "number all the stars. He also calleth them all by their names."

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Torricelli's discovery, that the air had weight, was received with incredulity. For ages the air had propelled ships, thrust itself against the bodies of men, and overturned their works. But no man ever dreamed that weight was necessary to give momentum. During all the centuries it had stood in the Bible, waiting for man's comprehension: "He gave to the air its weight" (Job xxviii, 25).

The pet science of to-day is meteorology. The fluctuations and variations of the weather have hitherto baffled all attempts at unraveling. It has seemed that there was no law in the fickle changes. But at length perseverance and skill have triumphed, and a single man in one place predicts the weather and winds for a continent. But the Bible has always insisted that the whole department was under law. Nay, it laid down that law so clearly that, if men had been willing to learn from it, they might have reached this wisdom ages ago. The whole moral law is not more clearly crystallized in, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," than all the fundamentals of the science of meteorology are crystallized in this word: "The wind goeth toward the south [equator], and turneth about [up] unto the north; it whirleth about continually, and the wind returneth again

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according to his circuits [established routes]. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again" (Eccles. i, 6, 7).

That the central parts of the earth were molten fire was received with great hesitation; and even now, after numerous proofs, is by some minds hotly contested. But God knows, and he says, "Out of the earth cometh bread, but at the same time underneath, it turns itself as fire" (Job xxviii, 5). Long before it was supposed that rock could be melted the Bible declared that "the hills melted like wax." "Poetic figure," says the rhetorician. "Literal truth," says the laborious chemist.

The Bible says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Possible, but we cannot foretell surely," says the scientist. "Possible and surely," says the Christian, "for the word of our God standeth sure."

Those scientific queries with which God confounded Job were unanswerable then; most of them are so now. They not only put the knife into Job every time, but they would put the knife to the hilt into any scientist to-day. "Who is

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this that darkeneth counsel by words without knowledge? Whereon are the sockets of the earth made to sink?" Job never knew the earth turned in sockets. Much less could he tell where they were fixed. God answered this question elsewhere. "He stretcheth the north [one socket] over the empty place, and hangeth the earth upon nothing." Speaking of the day-spring, God says the earth is *turned* to it, as clay to the seal. The earth's axial revolution is clearly recognized. Galileo declared it early. God earlier.

No man yet understands the balancing of the clouds, nor the suspension of the frozen masses of hail, any more than Job did.

Had God asked if he had perceived the *length* of the earth, many a man of to-day could have answered yes. But the eternal ice keeps us from perceiving the *breadth* of earth, and shows the discriminating wisdom of the question.

That light makes music in its passage is asserted by God to Job; by science, more than three thousand years afterward. Poets Shakespeare, Byron, Milton, Addison, Mrs. Browning, Willis, and others, have uttered the conception as a fancy; the Bible and science as fact. The world is a golconda of gems. Beautiful the thought and words of him who mines it.

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"There's not the smallest orb that thou beholdest,
But in his motion like an angel sings."—A. D. 1596 (?).
"The morning stars sang together."—3000 years earlier.

God's statement that the sun's "going is from the end of the heaven, and his circuit unto the ends of it," has given edge to many a sneer at its supposed assertion that the sun went round the earth. It teaches a higher truth. Let pigmies learn the truth of alpine proportions, that the sun itself is but a superior planet, and flies in a path of eighteen millions of years, from one end of the heavens to the other. Confounded Job, a puny sick man, could answer nothing when asked if he could bind the sweet influences of the Pleiades. He did not know what their power was. Infinitely less could he bind it. What the immediately succeeding questions mean, we have no conception. What it is to loose the bands of Orion, bring forth Mazzaroth, or guide Arcturus, we cannot tell, for we "know not the ordinances of heaven." "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

No wonder Job said, "I am vile. I cannot answer questions of God's material works, and I have presumed to sit in judgment on his moral government. I will lay my hand upon my mouth. Once have I spoken; yea, twice; but I will proceed no further."

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When I hear so eminent an astronomer and so true a Christian as Mitchell, who understood the voices in which the heavens declare the glory of God as his own vernacular tongue, who read the significance of God's embodied word with delight, and who fed upon God's written word as his daily bread—when I hear him declare, "We find an aptness and propriety in all these astronomical illustrations which are not weakened, but amazingly strengthened, when viewed in the full light of our present knowledge;" when I hear Herschel declare, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high, and are contained in the sacred writings," I ask, Who is he that declares that the Bible and science are at variance? I shall probably find that he is ignorant of both. God has scattered brief notes of his works in the Bible. Man's discoveries are but illustration and comment.

Whatever point we touch sheds confirmation on the book whose light,

> "Expanding with the expanding soul,
> Shall evermore illumine the world."

In it must be the wisdom of omniscience; behind it the mind that knows the end from the beginning. Men seem to discover truth by exhaust-

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ing all possible errors. God writes truth at first. Men come to it after ages of wandering in mazes of ignorance. "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

There are more capabilities of matter, greater ranges of arrangement, than we have discovered. There were greater significances in the parable than the Jews perceived. Some of the greatest possibilities of mathematics have just been wrought out. We have seen that the prophesies have had, and will have, repeated and enlarged fulfillment. We are told that the perfect application of the principles of the Bible will result in a perfect state hereafter. And we may surely say that their application here would result in greatly perfecting our present state. There is yet more light to break out of the word.

But what care we for these clear demonstrations that God inspired this word from his own wisdom? What if every discovery of the past were anticipated in the Bible? Nay, what if everyone of the future be hidden in the word, as it is in the worlds? Much abstractedly, little relatively. Compared with its sublimer truth, its diviner possibilities, its revelations concerning man, infinitely richer than can be concerning

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nature, these things are only as the cotton bags to the gold they hold; only as the envelopes to the precious missives of friendship and love; only as letters of introduction to the friends they bring us. We cast envelope and note into the waste-basket. We feed on letters; we clasp friends to our hearts, to be a joy in prosperity, a help in adversity, a blessedness forever. So let the foregoing words inclose the real gold to be your eternal treasure; inclose the epistles of a loving father to prodigal or dutiful sons; introduce you to the Friend that sticketh closer than a brother.

But some men declare that they have outgrown it. What! outgrown the only scheme whose ideal is the perfection of every power and attribute of man; that has power and endless life to help man! They outgrew its principles of honesty first. And where are they? Part of them in prison, and the rest ought to be. We want none of that growth. It is hunchbacked, and not straight. Some free lovers have outgrown its principles of chastity. We want none of that growth. It is satyr-hoofed, bandy-kneed, and squint-eyed. Paris outgrew its principles of family relation and obedience to law. Fire, blood, crumbling of egg-shell defenses, and an orgie of crime resulted. We want none of that. It is madness. Satan and his hosts have outgrown

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the whole Bible. We want none of that. It is hunchbacked, satyr-hoofed, frenzied with rage, and fighting against God. No, we want none of it.

We want eternal life, joy, growth. It is all guaranteed in the Bible. Let us read it. Let us heed it. The oldest book, it is equally the newest. The sublimest poetry, it is no less the deepest truth and most literal fact. Study whatever else you can, from primer to calculus. But study first, last, and always the wise words of the eternal God. Never be ashamed to have it known you study it. Never let the heart start a pulse of crimson toward the cheek at being found on bended knee perusing its precious pages. Most of all, make it the man of your counsel and guide of your youth.

A Russian prince once carried a picture of his father near his heart. Frequently looking at it, he was heard to exclaim, "I will do nothing unworthy of so noble a father." Looking on the portrait of our Father, the majestic features of whose power are being outlined by flying suns, moving millions of years, the lineaments of whose wisdom are traced in this unequaled word, and the beauties of whose love are imaged by grace in our hearts, let us say, "We will do nothing unworthy of such a Father."

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XI.

THE BIBLE: ITS FIRST GREAT ENGLISH TRANSLATOR —WYCLIFFE.

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XI.

THE BIBLE: ITS FIRST GREAT ENGLISH TRANSLATOR—WYCLIFFE.

IN these lectures we have stated theories, opinions, and principles about the Bible. We now come to consider the process and results of its practical application to a great people.

On a divine day more than twenty years ago my pilgrim feet wandered about the grounds of Richmond Castle in Yorkshire, England. What a sweet bridal of earth and sky filled all the air. There was verdure and bloom below; brightness and glory above. There were the old ruins, world-famous, and there the majestic and venerable elms springing from some little seed centuries ago, and standing like a perpetual fountain of vegetable beauty and growth. In themselves they were a type of the mustard seed of the kingdom of God once planted so near.

But the old castle, famous for chivalry and scarred with battles, the grounds built over with grandeur by the forces of nature, were not the principal attraction. It was near here, at Wycliffe,

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or Water Cliffe, on an ancestral estate, that John of Wycliffe was born. Near 1320 this Morning Star of the Reformation began to shine. Hence it was another and a nearer Bethlehem to my loving heart. Over it the heavens once more broke into song. And from one more place flowed to all the earth the news of "Glory to God in the highest; peace on earth, good will to man."

A few sentences shall set before us the condition of England at his coming. The great Gregory had sent Austin and his thirty-nine missionaries to England in A. D. 597, and the island had accepted architecture, agriculture, art, music, personal freedom, and religion at the hand of these foreign evangelists. Asia sent us Theodore, a Greek from Tarsus, in the seventh century. He personally taught mathematics, medicine, and theology. Africa put us in lasting debt by sending the Abbot Adrian, and a century later such advance had been made that we formed laws for Christian morals and corresponded with Charlemagne, the mightiest spirit of the continent, on commerce and education. Alfred, truly called "the Great," exalted England by making with his own mind and hand translations of parts of the Scriptures (a far more noble example for princes to set their people than gambling), reached half

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round the globe, and sent ambassadors to the oriental Christian Church in India, promoted a higher education of girls, founded Oxford, one of the greatest universities of the world to-day, and expressed the royal wish that all free-born English youth should sometime come to read with correctness and ease the English Scriptures.

England rose in all the elements of greatness till at the time of Edward the Confessor it was far in advance of the Continent. Women held a higher place, freedom was more general, serfs could become nobles, Westminster Abbey was finished, copies of Scripture were accessible to laymen and priests, government was largely representative, and written laws took the place of kingly usurpation and caprice.

Then broke in the Normans with their fury of conquest. They were of the same Teutonic blood, but they were the Ishmaels of the family. They had sailed every sea as pirates, and swooped down on every land as robbers. They had settled in France long enough to adopt all its feudal customs, its debasing religion, and cordial hatred of their English brothers.

They were fierce adherents of the papal hierarchy. At Christmas, 1066, William of Normandy was crowned in Westminster Abbey. The Saxon

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clergy were driven from their places and succeeded by foreign priests till there was but one bishop of English blood left in his place, and the pontiff of Rome was supreme in Saxon England. The nation was crushed, its language rooted out of public records, and the best men fled beyond the sea.

But the trampled nation still had power to assimilate, absorb, and exalt the conquerors. As the Roman maidens, violently stolen and torn from their homes, had power to subdue the wild Sabines and Romans into peace, so those Anglo-Saxons absorbed all the good there was in the Normans without losing their own vigor and power.

In all the great crises of our race interest centers around a single man. When the time of the world's uplifting by divine power came all interest is centered in Abraham. When Israel must be led like a flock out of slavery Moses appears. In American independence we see many legislators, soldiers, and theorists, but only one Washington. And in the whole world's crucial hour there are many Johns, Marys, apostles, and martyrs, but only one Christ. So in the great struggle of England there was but one Wycliffe.

He came to Oxford early in life. In blood he was an Anglo-Saxon. It is a joy to us that he

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was of our own lineage. There was no scrofula of French pleasure and license in his blood; no warping from perfect human equality and right, to feudal notions of privilege, of nobles born to rule born serfs, in his mind; no taint in favor of prelacy and the spiritual despotism of the usurping Romish Church on his conscience.

He was tall, slender, well shaped, had a quick, firm step, large nose, deep-set eyes, a wiry frame made for endurance. The best blood, and the best principles, in a heart of perfect courage comes to college. The colleges are ever the gymnasium and training place of genius.

John of Wycliffe quickly showed his power. He easily passed up the steps of achievement. He had a decided taste for natural science, and to the end of his days drew powerful arguments and graphic illustrations from that original volume of the revelation of God. He was at home in mathematics, physics, logic, ethics, and rhetoric. To his honor be it recorded that he faithfully discharged all college duties, never imagining that a shirking of these could prepare him for fidelity in the performance of others. He availed himself of all the college could do for him, and won high distinction in every department. To these studies of the highest character he devoted at least ten

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toilful and diligent years getting such power and brightness as should make him potent and splendid in the struggle of the coming years.

He was a man of such ability that he was given a fellowship at Merton College in 1357, and in 1361 was made Master of Balliol, and thus became a factor of the university government. Thus he passed nearly thirty years of quiet, earnest study before he appeared on the public stage of national affairs in 1366. Let every lover of liberty and hater of tyranny rise up and bless the quiet shades of Oxford for housing and making such a man. Those shades were the true wilderness for the new John the Baptist.

During all this time he is doing two things that almost determine his future. He is a close student of the Bible, and he is entering the farm-houses far and near, reading to the humble folk the word of God, which he puts into their own vernacular tongue and hears their pithy remarks in their own quaint speech, so that God's great word gets expression in the lowly words of pious men. This Moses is getting his forty years of education in the wilderness. It is quiet now, but the conflict with Pharaoh, magicians, and the elements is coming that shall herald in once more the Light of the world. The world has named him

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the Morning Star of the Reformation. And he himself might have said with John, "I am not that Light, but am sent to bear witness of the Light, the true Light that lighteth every man that cometh into the world."

It was during this period of a whole generation of public teaching that his chief work beyond England was done. In 1365 he was made Master of Canterbury Hall. This was an institution founded at Oxford by Islip, Archbishop of Canterbury, and was a school of the highest grade, where Christian men, made free from all want and care, might pursue the highest walks of Christian thought and draw from the skies help for ordinary men in daily life. It was in this place that the methods of Roger Bacon were applied to highest uses. Into the lecture room of John of Wycliffe thronged the leaders of the future thought of much of Europe. He was the new sensation. Nobles from Paris, Germany, Holland, Bohemia, and even Spain came to his lecture hall. The mustard seed planted in these young hearts became trees over half the continent in a little while.

Even here the battle was forced upon him. His appointment as warden in the place of Woodhull was regarded as throwing down the gage of battle. The papacy took it up, and the war has

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raged already for half a millennium. It was English law, Magna Charta, and Bible against canon law, decretals, and the pope as final authority. In 1366 Islip, the generous founder of Canterbury Hall, died, and his office was given to Simon Langham, who at once ordered Wycliffe to vacate his post. He refused. An able lawyer, he knew his rights; a friend of the founder, he knew the wishes and the object he had in view in the noble foundation. Langham appealed to the pope, and after three years of struggle Wycliffe was removed. Thus it appears that a generous Christian soul, anxious to establish the kingdom of God in human hearts by a certain line of Christian teaching, can not only have his own generous purpose foiled, but the very endowment his generosity creates turned, in the hands of his enemies, and the enemies of the truth, into teaching the very doctrines he abhorred by persons he detested. It is enough to suppress all generosity, unless one remembers that there is One who says: "Vengeance is mine, and I will repay, saith the Lord."

It gives a clear insight into the character of the Church of Rome to remember that from the time of Hildebrand, the greatest of the Gregories, to Leo X, a period of nearly four hundred and fifty years,

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Rome accepted the responsibility of the education of the world. She pretended to have a monastery and a school in every district of her wide and unquestioned sway. There was no foe to resist or to prevent the fulfillment of any educational purpose. Kings were submissive and stood bareheaded or barefooted at the papal gates. It was the age of Canossa. The Church was the heir of all the art and learning of the ages. To her were committed the oracles of God. But she not only neglected the education of laymen till it was rare to find one able to write his name, but she neglected the education of her own ministers. Not one Spanish priest in a thousand could write an ordinary letter of salutation. Few Italian priests could even read. Mohammedanism had its literature, why not Christianity? The world was covered with "a palpable gloom," and the unopposed papal Church made no effectual effort to lighten it.

It is the pride of this Church that it "is always the same." And it is the shame of our age that it is allowed to be so. That Church of the Dark Ages is here, in enlightened America, the avowed enemy of the public schools. The whole land should rise and utter the cry, Accursed be the Church, and palsied be the hand that would dare

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to rob the lowliest child of the right to the highest possible education.

After this removal Wycliffe goes back to his university teaching. The fight waxes hotter, the blows fall thicker and harder. The character and objects of this fight are now to be revealed.

The Roman Church has been raised up to consolidate the diverse races of Europe into one great family, so that they could never lose that sense of relationship. This is always a necessary basis for progressive improvement. It had wielded a spiritual power over barbaric princes, restraining their wills and calming their tumultuous minds to milder purposes. But the necessity that all Europe should constitute a single ecclesiastical state was a phenomenon of a moment in the majestic march of events. The Church had survived its day, and then perverted all its power from the service of men to the service of self. Then the necessity of the hour and duty of every man was to put down the perversion; for he who perverts good to evil is a double sinner.

At what point did the impending conflict begin? In 1365 Pope Urban V made demand on King Edward for tribute money claimed to be due from England as a nation subject to the Vatican. This tribute was promised by King John as a condi-

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tion of assuming the kingship of England, and was in arrears for more than a whole generation of men. If ever there was occasion for hot resentment and plain speech toward the grasping old tyrant of the seven hills of Rome this was the time. Happily, English speech was by this time well developed. The sturdy old Saxon had come to the front once more. The survival of the fittest had let the vigor stand and had retained the imported Norman and French only as a varnish on solid oak. It needed only such a national insult to make Britons, Saxons, and Normans forget their differences and be all English, as Wycliffe said.

King Edward wisely referred the question of sending to Rome such a mass of gold and a greater mass of dishonor to a coming Parliament. Who created the public sentiment? Who had heart and breadth of mind enough to voice the indignation of millions? It was the quiet scholar, the keen logician, the student of international law, the man of bluff humor and keen wit, John of Wycliffe. He had been lecturing to crowds of students on canon law. He had been sowing for years in the quick soil of youth the seeds of freedom and independence. The best blood of England had thronged his lecture rooms. Probably a member of this Parliament, he at any rate

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furnished the cool arguments and the hot indignation for the answer to Pope Urban, and drew upon himself the fierce wrath of the replies. To have thus become the target of so many sharpshooting replies testifies to his leadership. He was only forty-five years of age. In his published argument he calls himself "an obedient son of the Church of Rome." But he did not blind his eyes to the right. A broad spirit of nationality everywhere appears in the fact, and he so often appeals to permanent principles as the true foundation of political acts, that we find he had already emancipated himself from all resort to tricks of policy and all that shortsightedness that judges things from the demands of the hour rather than from general principles that should sway from the unseen and eternal. Amid the tossing waves and changing currents both of water and wind, blessed is the man who can say:

> "The winds that o'er my ocean run
> Blow from all lands beyond the sun."

The result was that the Parliament declared that such tribute never should be paid; that John had no right to pledge it; that he had violated his coronation oath in pledging it; and that if its collection was attempted every man from John o' Groats to Land's End should spring to the defense

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of nationality and honor, spurning vassalage to Rome, and singing, "Britons never shall be slaves." Rome heard that voice rolling its thunders down the Alps and mumbled its fangless jaws in silence.

When one shows ability to lead opportunity is never lacking. On Wycliffe the colleges showered their honors, the nation its responsibilities. England sent a commission to the ancient city of Bruges to treat with the envoys of the Romish Church on all matters of difference. They were many and grave. England put its greatest civil and ecclesiastical leaders on this commission, and Wycliffe, young as he was, is named second.

He stayed two years in that city of pride and luxury. Twenty ministers of foreign kingdoms had hotels on the square. Pope Urban sent a great company. At its head was the Archbishop of Ravenna, three of the most famous bishops of Italy, and the most crafty lawyer the pope could command.

What occurred in the long session? The leading man was Wycliffe. He spoke for his people, for the nation already great by the Magna Charta —its greatness secure by a stable constitution and written laws. He was familiar with principles and laws. They flowed from his tongue's end like

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lessons learned at his mother's knee; they were learned at his dear mother's knee, his *alma mater* at Oxford. In wit, in logic, in learning, in lucidity, he had no equal. What answer did Rome make? She promised to promote to honor leading members of the commission, and did it soon after. She weighted their hands with gold that they could not be lifted for the right; she covered them with robes and honors till they could not lay aside every weight and run the race for the life of the nation; she filled their ears with flatteries and stopped their mouths with honey. So nothing came of the commission.

Nothing? Not so. Much came of it to Wycliffe. In that scene of pomp, pride, ostentation, practical unbelief, and hardly veiled license he got what Luther got at Rome—abhorrence of its craft, hollowness, and rottenness. When honors were showered, none came to him; when flatteries were wafted, he received anathemas. In the midst of treacheries and craft he found a true, lifelong, noble friend, John of Gaunt, the Duke of Lancaster, who was to be Jonathan to this David ever after.

So we may be sure he was true to his king, his country, his conscience, and his God. Soon after his return his tongue and pen vent words that are thunderbolts. "That antichrist of the Roman

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see." "That most cursed of clippers and purse kervers." "Though our realm had a huge hill of gold, and no man took therefrom but this proud, worldly priest's collectors, soon the hill would be spent."

He now sees that the pope is not to be met by commissions, edicts, or kings; for he may bribe the ambassadors, annul the laws, abrogate constitutions, and terrify kings into silence. There is but one King he cannot silence—he is the King of heaven; but one law he cannot annul—it is the law of God.

It is easy to trace the course of this man from "an obedient son of the Church of Rome," as he called himself, to an enemy so defiant and unsparing that Rome felt that fire was the only thing that the Church could offer to its son.

During his long life of incessant activity up to within six years of his death he believed in the primacy of the Bishop of Rome. But he did not accept his judgment as infallible, nor the man as possessed of spiritual power by reason of his office; nor did he acknowledge that he had any right to interfere with civil affairs nor dictate the policy of sovereign states.

During the next three years of his shortening life the unseemly squabbles of two or three popes

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at once, darkening the air with curses and anathemas hurled at each other, emancipated Wycliffe from all lingering belief in their having any divine authority. And for the last three years of his life he regarded the pope as the antichrist prophesied in the Scriptures, the most abominable and blasphemous usurper possible to human or diabolical imagination and presumption.

Hence the vastly greater part of his long life was spent in fighting abuses in his own Church, trying to enhance and secure its purity and power. In all his work he should have had the hearty support of every man in that vast Church who loved righteousness and hated robbery for burnt offering. Perhaps he did have the support of every such man who truly knew him. But they were so few. Tell men who are in holy places for personal profit and their individual advancement that they are not doing right, and you raise an Ephesian mob that yells for two hours, "Great is our Diana of the Ephesians," when they mean all the while, "Our craft is in danger." Better for them and the world that both their craft and their craftiness perish utterly from the earth. But they will never let go their bright prospects without a struggle and a howl.

Wycliffe's opposition to Rome had three ends in

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view. First, opposition to that all-embracing assumption that the pontiff was supreme over all nations in the matter of civil government; that as God he could set up one king and put down another; that he could work his diabolical machinery of thumbscrews and soulscrews on the consciences of men, and by all the terrors of eternity emancipate men from all allegiance to their country and its government, and transfer that allegiance to such sovereigns as the pope chose to set up. It is too great a power to be intrusted to any one man or angel. In every land the pope had his courts before which he could summon any Englishman or man of any other nationality; he could there try and convict and sentence to his own prison or gallows or stake. He had his own treasury and system of collection, till he drained every country of its wealth that he might spend it on beastly bacchanalian orgies, poisonings, and secret murders at Rome. His tender mercies were cruel. Not to have fought with pen and sword this most outrageous interference in civil affairs would have revealed Wycliffe as traitor to his own land and the best interests of men. He saw clearly, and hence must act decisively.

The next phase of his battle was against the secularity of the priests. They were a set of ig-

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norant, lazy, lousy pests, who were the fit tools of those who knew better and did worse. Every man seeking and attaining personal ends must have a certain number of tools. They must be just large enough to admire the person and further the ends of him who seeks power. They must be controlled by flattery and bought by small favors—the useless crumbs that fall from the great man's table. They are the smallest and the most pitiable of mortals. But they can always be found. It was against these that Wycliffe in the interests of his country had to contend.

Six years before his death he had to enter his protest against another usage of the Romish Church. For the collection of moneys and the support of mercenary hangers on the Church had established the mendicant orders—a set of holy beggars who gleaned everywhere, swarmed like the locusts of Egypt, and, like them, ate up every green thing. That men could be found to enter such work was sufficient damnation of the Church. That members of their body, examples of the effect of their training, legitimate fruits of its development, should be found, puts a brand of infamy on the whole Church. The Church was meant to glorify humanity, make it like God who worketh up to now, and like the Son who gloried in work.

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But this pretended Church produced men whose glory was to be dirty, mean, and lazy, and live by begging, and not work. Such a dry-rot in the character of the nation must be rebuked. Some bugle call to manliness must be found, or England become an Italy or Spain. Wycliffe put the bugle to his lips. It proved to be Gabriel's trump to many a soul, making it leap up with resurrection life. But the originators of this system of impoverishment of character and country, the defenders of this system of gleaning the pennies and cold victuals of the land for the benefit of a foreign, alien, and hostile Church, never forgave the man whose voice was for manhood and national life.

What doctrines such a reformer finally came to believe is a most interesting question. Of course, he had been trained to implicitly accept both the doctrines and the authority of the Romish Church. No earnest one ever breaks out of the old into the new life and belief without a fearful struggle. Men have turned Catholic, Protestant, Moslem, or Jew, according as their supposed interests lay. But a man who regards the truth as the greatest personal interest on earth does not turn so easily.

He simply flung himself into the perilous van of battle against Church abuses and papal outrages against national rights for the greater part of his

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life. And not till near the end of his busy life did he formulate his views of doctrine. Be it understood that there was but little opposition to Romish doctrines in existence, and whatever he discovered contrary thereto he must have derived from his constant and loving study of the word of God.

He took Reason and Authority as his sole guides to religious knowledge. Reason represented an instructed mind and enlightened conscience; and Authority was represented by the word of God. Against this there was no authority. Decretals, bulls, canon law, civil law, tradition are nothing against the clear word of God. Had he lived in our day, when the Constitution was quoted in the defense of slavery and Supreme Court decisions were announced as the law of the land, he would have taken his stand on a higher law and thundered as from Sinai against the sum of all villainies.

He held that the Bible was a book for every man, to be understood in hearts free from pride, by prayer, by experiment, and by the real and known help of the Holy Ghost. As he grows older his pen and tongue more and more drop with the fatness of this divine word, showing that it had entered his very soul and distilled its balm on his very lips. The law of God is the standard of all

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authority in State or Church, and whoever teaches or rules by any other authority, or in any other manner, has no authority whatever; he is a usurper for whose speedy and utter overthrow every man loyal to God is irrevocably pledged.

He held that salvation is of grace only, and not of works. On the difficult problem of the nature of our blessed Lord, the God-man, subsequent ages have indorsed his views. He held him to be divine in his nature and work, but as being the head and soul of humanity. That a being so august and glorious should appear and be obliged to so suffer for men was at once a proclamation and authentification of the glory and excellence of man. That he should be worthy of such a costly redemption was an amazing illustration of his worth.

He believed in the entirety of the whole blessed invisible Church of God, in the royal priesthood of every believer. So that if every pope, cardinal, and priest should perish at one breath of the nostril of the Almighty the Church would still be completely officered, and able to administer all the sacraments without pause or intermission. Nay, more; if the clergy should prove false or given over to evil they must be arraigned, tried, convicted, and removed by the laity.

He believed in only two sacraments. He indig-

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nantly denounced the obligation to celibacy on the part of the clergy as "unscriptural, hypocritical, and morally pernicious." Against the defenders of the doctrine of transubstantiation he hurled the smooth stones of the brook till this Goliath of Gath fell on the resounding plain.

It is no wonder that the popish authorities determined that his mouth must be stopped. He had prepared the arguments whereby the pontiff was estopped from getting thirty-three years of revenue from the English government. He had scourged a recreant and foreign clergy for outrageous sins. He had interfered with the gleaning of stray pennies by the mendicant friars. He had taught the scholars and nobles of Europe truth that must weaken the influence of the apostate Church wherever they might go. He had lighted the morning star of a day of reformation soon to dawn. Let the fire be brought. It was not enough that they had ousted him from being warden of Canterbury Hall, that had been founded by his friend; he must cease to speak altogether. Could any opportunity be found? The sword and fagot were hot for their victim.

In February, 1377, he was ordered to appear before the Convocation of London. He came, but his Jonathan, John of Gaunt, the grand marshal

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of England, came also, and amid retainers in such numbers that in the fierce words that followed Wycliffe did not open his lips. He went out free and unscathed.

The English bishops at once set to searching his works for heresy, a field where the Church held itself to be supreme. Nineteen propositions were forwarded to Rome as his and heretical. "Five referred to legal matters as to the rights of property and inheritance, four concerned the rights of rulers to withdraw from the Church its temporal endowments if these should be abused, nine related to the power of Church discipline with its necessary limits, and the closing one maintained that the pontiff himself being in error may be challenged by laymen and overruled." He taught that no man could be excommunicated from the kingdom of grace unless by his conduct he has first excommunicated himself. Such propositions are in defiance of the papal Church. To disregard them and their author is to surrender, and Rome never surrenders.

Hence Gregory issued five bulls in May, 1377, against Wycliffe. Three were addressed to the Archbishop and Bishop of London, commanding them to ascertain if such had been in fact affirmed by Wycliffe "in a detestable insanity," and if so

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to imprison him till further instructions. Another was addressed to the king, requiring his aid, and one to the authorities of the University of Oxford, requiring them on pain of loss of all their privileges to commit Wycliffe and his disciples to custody.

One hardly has patience to read such bulls. That the tyrant in Rome uses such words about an English subject on English soil ought to be enough to stir English blood till not a trace of popery be found in the whole island. It did have a decided tendency in that direction.

During the year the undaunted Wycliffe drew up a state paper for the king and council, asserting with resounding emphasis the right to prevent treasure from being carried out of the kingdom.

The following year, 1378, he appeared before the archbishop and bishop, and made written answer to the charges. He retracted nothing. He was more powerfully backed than before, and he once more passed out to his work as free and more famous than ever.

Just then two popes, Urban VI and Clement VII, began to bombard each other with curses, and soon after there were three, everyone abominable, who for thirty years filled the earth and darkened heaven with anathemas of each other. This fact

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left no curses to spare for heretics; the popes absorbed them all for each other, and there were not enough to go round.

Here let the panorama of this lofty life cease to move. Gaze well upon this closing picture. The intense student, accurate logician, the keen lawyer, the lecturer with a fame world-wide, the king's counselor, the good parson of Lutterworth, the lover of all good and the hater of all ill, goes out of his trial to an influence unmatched by any other man in the whole realm, leaving several infallible popes trying to stab each other in the dark.

Greek fable tells us that the god Pan promised Pheidippides, the runner, as a great reward, that he should never know decay. It was found to mean that he should lie down in full maturity of manhood's powers, and waken in immortal youth beyond death.

In the last day of December, 1384, in conducting the services in his own holy church among a people that loved him for a spotless life and loftiest teaching, near the closing prayer, he hears the message from on high, "Come up higher." He at once his labor and his life lays down and goes to reward.

Is Rome satisfied? No; she comes round to kick the dead lion thirty-one years after. At

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Constance, when they had just burned his disciples, John Huss and Jerome of Prague, they also condemn Wycliffe, already in heaven, to be burnt. But no man dared to execute that sentence till thirteen years afterward.

Then a Judas was found. He had been a professed friend, had received many favors and helps from Wycliffe, but he wanted to make peace with Rome. He goes to Lutterworth with a rascally crew, and with gibes and curses searches out the body of him whom he calls a "damned and obstinate heretic," and burns the bones on a funeral pyre and flings the ashes into the Swift, that bears them to the Avon, thence to the Severn, that to the sea, the sea to the ocean, that every wave may sing his requiem and Christendom be his monument.

O dastard Rome, men can understand why in the fury of conflict and in the fear of losing power you could swing the fagot and devastate whole provinces by the sword—there is something to be gained or something to be kept from loss; but why you should break open sepulchers and with sacrilegious hands seek to defile the sacred ashes of the dead we cannot tell, unless you had a devil's heart of hate.

But why speak of Wycliffe in a course of Bible lectures? Because his greatest work remains for

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notice. I have shown you the scholar, the lawyer, the fit counselor of the king, the true defender of the nation's rights, the brave denouncer of wrong. But now let us come to his greatest work—the translation of the Scriptures.

Looking back half a millennium on the great and various work of this greatest man of his times, we clearly see that his greatest work was the giving of the English Bible to the English nation. We are glad also that *he* was great enough to see it. Other things were the by-play and side work of the great man. The continuous work of his life for which life was lengthened out till the work was done was giving God's word to the common people. Early in his student life he was accustomed to visit the lowly farmhouses far and wide reading and translating God's word to the people. He thus found what the people could understand, and listened to their comment in their own terse, homely speech. He profited in this way that our own latest revisers might have wisely practiced.

Thus this wise doctor, this skilled antagonist, sets himself to do two things—to put that law of God into the speech of the common people; and, secondly, to create a class of godly men who without churchly stipends and luxurious livings shall carry this word to the homes and hearts of the peo-

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ple. He established an itinerant ministry, a traveling apostolate, that for the love of Christ and the love of souls should carry the word of life to dying men. He inspired and sent his "poor preachers," as they were called by his foes, till in the language of Walsingham, his popish foe, "he filled the land with these pests, and made all London swarm with his Lollards." It is the divine way of revolution. God's word is the greatest power, it is spirit, it is yet alive. To shrine it in the hearts of the glad common people is to make usurpers powerless and all their schemes come to naught. It is in vain that rulers plot and the kings of the earth set themselves. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. They may even murder the Prince of Life, but three days after he rises again, and forty days after the despised disciples fill all Jerusalem with his doctrine, and bring for all ages and all eternity his blood upon the murderers.

Up to 1360 there was no part of the word of God accessible to the English people in their own tongue except the psalter. Twenty-five years after the whole Bible was in vernacular speech. What did this do for the people?

First of all, it crystallized into beauty and strength the English language. It is said that Wycliffe

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taught Chaucer, the "father of English poetry," and that Chaucer took Wycliffe for the embodied model of his ideal "good parson." By his itinerant gospelers reading and teaching the word in English he called language out of chaos into order and permanence. His apt phrases, expressive of compact thought, have filled the lips of all English-speaking people ever since. They have been the perfect, current coin of thought of God's own minting, passing bright and beautiful from lip to lip and mind to mind in all succeeding ages. Christ delayed his coming until Greece had produced a language which in precision, compass, and possible modes of intensification was fit for God to speak to men. That language could bear the burden of thoughts as high above ours as the heavens are above the earth. That high, classic, augmented, and intensified language, bearing those great thoughts, was put into English speech. Hence the utterances of Chaucer and Shakespeare and Pitt and Macaulay and Gladstone become possible. Wycliffe's translation of the Bible, and still more his numerous English sermons and tracts, establish his now undisputed position as the founder of English prose writing.

What a grand uplift for a nation to have its language exalted and pure at the beginning. "The

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Latin is a language of command for generals; a language of decree for administrators; an attorney tongue for usurers; a lapidary speech for the stone-hard Roman people. Though Christianity, with true Christian patience, tormented itself for more than a thousand years with the attempt to spiritualize that tongue, its efforts remained fruitless" (Heine). It was a measureless blessing that our English speech was cast in a religious mold at first, and got at its beginning signs of the infinite tenderness of a loving Christ.

The Latin idea of God was that he is transcendent above the world, not only by his infinite moral perfection, but sundered from it by infinite reaches of time and space. He could be approached only by intermediate means—saints, priests, and mother of God. The profoundest revolution of thought in all the centuries is that God is immanent in his creations, and nigh to every man even in his heart and mouth. In him we live, move, and have our being. Every true man is a true priest of the Most High. The cause of this great revolution is the true word of God in the hands of all the people.

Froude says of our English speech, "The language had a mingled tenderness and majesty." What if it had been a mingled baseness, innuendo, and salaciousness, a record of vile men and viler

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gods? There are languages into which the glorious Gospel cannot be put. They are so base even their good words have a double meaning; and thus holy expressions suggest the vilest thoughts. But our blessed English speech was baptized in its infancy to lofty uses and holiest meanings; and now it bears to every people under the whole heaven great sweeping tides of lofty and holy thoughts from the infinite oceans.

What an educational force to the people it was to be. They had lately been a nation of haughty feudal lords and serfs with iron collars riveted onto their necks. But now the glad itinerants read to them how lowliness could be exalted; how slaves like Joseph and Daniel could come to empire; how poor fishermen could stand before kings; how any men like the lowly and meek Nazarene could come to eternal glory.

It was a book of widest travel both in time and space. Its readers were more familiar with the most notable things in Egypt, Babylon, Nineveh, Jerusalem, and Eden than modern travelers are with what is most worthy in Paris and London. It was not the trivial and small that occupied them; but the best in history, philosophy, poetry, and divinity flowed through their minds from daily speech. They were thoroughly conversant with the loftiest

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heroism to which the race ever rose. It made heroes out of them, and in the doubtful hinge of many a battle the shouts of Miriam and Deborah and David rose above the din of arms, inspired their hearts, and won the day for human right.

What an education it was. It took the most compact and perfect processes of logic and put them into daily use, not in the universities alone, but in the minds of common men. It took the greatest creative acts, bringing order out of chaos, and made men feel that their imagination was a like creative faculty. No wonder Englishmen could stand over any chaos and call order forth. It took the grandest poetry, and made it sing itself in ever rolling syllables and significances through the ears and hearts of all the people. Why have we such poetic wealth in Shakespeare, Milton, Charles Wesley, Tennyson, the Brownings, Longfellow, Lowell, and a hundred others, wealth as far beyond that of any other nation as gold is beyond brass? It is because this divine poetry was sung above our cradles, lisped in our infant efforts, and it filled the broad rivers of our manhood speech.

We have been where Apollo is fabled to have given to his favorite people the gift of music, where the divine Minerva planted the first olive

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tree, and the omnipotent Neptune caused a spring of water to burst out by a stroke of his trident. But not any or all of these gifts are comparable with the gift of the English Bible to the English people.

How it made law a sublime reality. Sinai, girt with lightnings and reverberating with live thunders, was lifted up over the horizon into their daily sight. Calvary was lifted higher, for law was honored at the costliest price. It was seen that man was made for the divinest destiny. The walls of every lowly English cabin were broadened till it took in all the earth, and its roof was lifted till it domed in all the stars.

Whence came the freedom of the British nation? The greatest voice in the universe had said, "Ye shall know the truth, and the truth shall make you free." "If the truth then shall make you free, ye shall be free indeed." Did they receive the truth? With the greatest avidity. It seems incredible that in the absence of printing the book could have become so known. But there was a whole class of transcribers, and so great a class of itinerant readers that even the enemies said that, "Every second man you could meet was a Lollard." Says a writer, "It was wonderful to see with what joy the book of God was received, not only among the learned sort,

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but generally all over England, among all the vulgar and common people, and with what greediness the book of God was read, and what resort to places where the reading of it was. Everybody that could bought the book or busily read it, or got others to read it to them if they could not read it themselves." Says Green, the historian, "The effect of the book on the character of the people at large was simply amazing. The whole temper of the nation was changed."

As surely as Greece embodied the idea of perfect physical proportion, or Rome gave the world civil law, so surely did England set before mankind the true relation of liberty under law. The Bible made the free English nation; the best outcome of the nation was the Pilgrim Fathers seeking in any land for Bible freedom under law; the best outcome of the Pilgrim Fathers is America.

Therefore, in this land of the sun, in this latest and best flowering and fruitage of old English history, heroism, perception and defense of the right, I baptize in the name of the Father, and of the Son, and of the Holy Ghost, this endowment of a professorship for teaching the inexhaustible fullness and perennial power of the word of God, THE WYCLIFFE CHAIR OF THE ENGLISH BIBLE.

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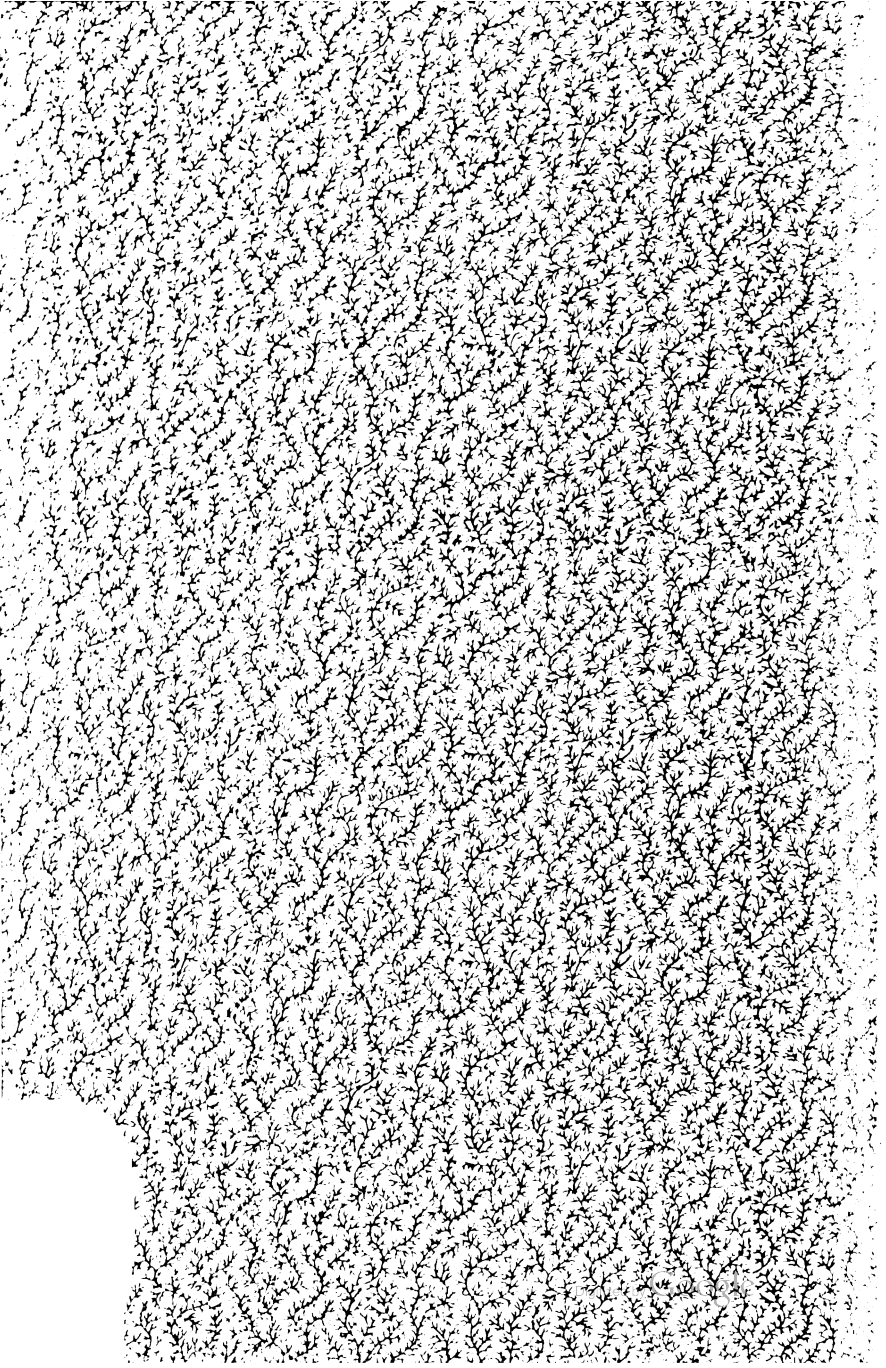

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